Das

Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya
und anderen Beilagen

herausgegeben

von

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bei Adolph Marcus.
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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyaṇa in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāyavida etām ākhyāyikām ācakshate | kasyacit khalu maharsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṣcid Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyaḥ kumāraḥ | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur bhāryāntaraputreshv eva snehātiṣayo, na tu Mahidāse | tataḥ kasyāṃcid yajñasabhāyāṃ tam Mahidāsam avajñāyānyān putrān svotsañge sthāpayām āsa | tadānīṃ khinnavadanam Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā satī yajñasabhāyāṃ samāgatya Mahidāsāya divyaṃ siñhāsanaṃ dattvā tatrainam upaveṣya sarveshv api kumāreshu pāṇḍityādhikyam avagamayyaitadbrāhmaṇapratibhāsanarūpaṃ varaṃ dadau | tadanugrahāt tasya Mahidāsasya manasā: Agnir vai devānām avama ityādikaṃ striṇute striṇuta ityantaṃ catvāriñṣadhyāyopetam brāhmaṇam prādur abhūt | tata ūrdhvam: Atha mahāvratam ityādikam ācāryā ācāryā ityantam āraṇyakavratarūpaṃ ca brāhmaṇam āvir abhūd iti | tasyaitareyasya prādurbhūte catvāriñṣadadhyāyopetabrāhmaṇe catuḥsaṃstho jyotishṭomaḥ prathamaṃ vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅgirasām ayanam, tato dvādaśāhas, tato 'nyat sarvam prāsaṅgikam iti drashṭavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāraṇyaka 2, 1, 8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle Streitfragen an die Namen Kaushītaki und Paiṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushītaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist im Kaushītaka in keiner Weise vertreten, es sei denn, dass die Sage von Śunaḥśepa in wenig veränderter Gestalt im Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Āśvalāyana 12, 9 hinübergenommen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āṣv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Ṣunaḥṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotṛi dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Ṣastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotṛi beim Jyotishṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher traiṅṣa, cātvāriṅṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Gṛihyasūtra von Ṣāṅkhāyana 4, 10. 6, 1 und Aṣvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Gṛihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brāhmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der gröbsten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist[1], von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasaṃhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brāhmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brāhmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Ṣatapatha, jener Rudra entgegen, der in den späteren Ṣiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: esha vai somo rājā yo yajate, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: somarājā und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

Haug: tad yathaivādo manushyarājany āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss. lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. — 2, 14. Haug: te 'bhitaḥ praticaranta aitya, die Hss. te 'bhitaḥ paricaranta ait. — 2, 17. eshām eva devalokānām, die Hss. eshām eva lokānām. — 2, 31. taṃ yathā gṛihāṇi tam, die Hss. taṃ yathā gṛihān itam. — 3, 19. pāṣān iva, die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi sam padyetām, die Hss. yad u virājaṃ daṣinīm abhisamapadyetām. — 4, 3. tad atichandasaḥ, die Hss. tad yad atichandasaḥ. — 4, 15. te ete jyotishī ubhayataḥ saṃ loke te. "they are the two Jyotish (lights) on both sides facing (one another) in the world". Das steht für: te ete jyotishī ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken von beiden Enden einander an". 5, 3. āpyante chandāṅsi tṛitīye 'hany eva tad eva, die Hss. āpyante chandāṅsi tṛitīye 'hany etad eva. — 5, 18. mahaṣ cit tvam indra yata etāni sūktāni, die Hss. mahaṣ cit tvam indra yata etān iti sūktam u. s. w. Wen die Mühe nicht verdriesst beide Ausgaben zu vergleichen, wird Abweichungen mannigfacher Art entdecken. Für den von mir gegebenen Text übernehme ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Vishṇuḥ paramas, tada-
'ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣaṃ nir-
vapanti dīkshaṇīyam ekādaṣakapālaṃ 3 sarvābhya evainaṃ
tad devatābhyo 'nantarāyaṃ nirvapanty 4 Agnir vai sarvā
devatā, Vishṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau
yad Agniṣ ca Vishṇuṣ ca. tad yad āgnāvaishṇavam puro-
ḷāṣaṃ nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
āhur: yad ekādaṣakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kai-
nayos tatra kḷiptiḥ kā vibhaktir ity 7 ashṭākapāla āgneyo,
'shṭāksharā vai gāyatrī, gāyatram Agneṣ chandas; trikapālo
vaishṇavas, trir hīdaṃ Vishṇur vyakramata: sainayos ta-
tra kḷiptiḥ sā vibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
shṭhito manyeta 9 syāṃ vāva sa na pratitishṭhati yo na pra-
titishṭhati 10 tad yad ghṛitaṃ tat striyai payo, ye taṇḍulās
te puṅsas, tan mithunam: mithunenaivainaṃ tat prajayā
paṣubhiḥ prajanayati prajātyai 11 prajāyate prajayā paṣu-
bhir ya evaṃ veda 12 rabdhayajño vā esha ārabdhadevato
yo darṣapūrṇamāsābhyāṃ yajata. āmāvāsyena vā havishe-
shṭvā paurṇamāsena vā tasminn eva havishi tasmin barhi-
shi dīkshetaisho ekā dīkshā 13 saptadaṣa sāmidhenīr anu-
brūyāt 14 saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañca-
rtavo hemantaṣiṣirayoḥ samāsena. tāvān saṃvatsaraḥ, saṃ-
vatsaraḥ Prajāpatiḥ 15 prājāpatyāyatanābhir evābhī rādhnoti
ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishṭibhiḥ prai-sham aichan. yad ishṭibhiḥ praisham aichaṅs, tad ishṭīnām ishṭitvam. tam anvavindann 2 anuvittayajño rādhnoti ya evam veda 3 hūtayo vai nāmaitā yad āhutaya, etābhir vai devān yajamāno hvayati, tad āhutīnām āhutitvam 4 ūta-yaḥ khalu vai tā nāma yābhir devā yajamānasya havam āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; tā u evaitat svargayāṇā yajamānasya bhavanti 5 tad āhur: yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt taṃ hotety ācakshata iti 6 yad vāva sa tatra yathābhājanaṃ devatā amum āvahāmum āvahety āvāhayati, tad eva hotur hotṛitvaṃ 7 hotā bhavati, hotety enam ācakshate ya evaṃ veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbhaṃ kurvanti yaṃ dīksha-yanty 2 adbhir abhishiñcanti 3 reto vā āpaḥ, saretasam evai-naṃ tat kṛitvā dīkshayanti 4 navanītenābhyañjanty 5 ājyaṃ vai devānāṃ, surabhi ghṛitam manushyāṇām, āyutaṃ pitṛi-ṇāṃ, navanītaṃ garbhāṇāṃ. tad yan navanītenābhyañjanti, svenaivainaṃ tad bhāgadheyena samardhayanty 6 āñjanty enaṃ 7 tejo vā etad akshyor yad āñjanaṃ, satejasam evai-naṃ tat kṛitvā dīkshayanty 8 ekaviṅsatyā darbhapiñjūlaiḥ pāvayanti 9 ṣuddham evainaṃ tat pūtaṃ dīkshayanti 10 dī-kshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya yad dīkshitavimitaṃ, yonim evainaṃ tat svām prapādayanti 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād dīkshitaṃ nānyatra dīkshitavimitād āditya 'bhyudiyād vā-bhyastamiyād vāpi vābhyāṣrāvayeyur 15 vāsasā prorṇuvanty 16 ulbaṃ vā etad dīkshitasya yad vāsa, ulbenaivainaṃ tat prorṇuvanti 17 kṛishṇājinam uttaram bhavaty 18 uttaraṃ vā ulbāj jarāyu, jarāyuṇaivainaṃ tat prorṇuvanti 19 mushṭī ku-rute 20 mushṭī vai kṛitvā garbho 'ntaḥ sete, mushṭī kṛitvā

kumāro jāyate. tad yan mushṭī kurute, yajñaṃ caiva tat sarvāś ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadīkshiṇaḥ saṃsayo 'sti, parigṛihīto vā etasya yajñaḥ, parigṛihītā devatā, naitasyārtir asty aparadīkshiṇa eva yathā tatheṭy 22 unmucya kṛishṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi; soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 tvayā yajñaṃ vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish ṭvā vayam iti, yaḥ pūrvam ījānaḥ syāt tasmai 4 pratnam iti pūrvaṃ karmābhivadati 5 tat-tan nādṛityam 6 agnir vṛitrāṇi janghanat, tvaṃ somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitraṃ vā esha hanti yaṃ yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 agnir mukham prathamo devatānām, agniś ca vishṇo tapa uttamam maha ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadaty 10 Agniś ca ha vai Vishṇuś ca devānāṃ dīkshāpālau, tau dīkshāyā īśate. tad yad āgnāvaishṇavaṃ havir bhavati yau dīkshāyā īśate tau prītau dīkshām prayachatāṃ, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatryau svishṭakṛitaḥ saṃyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasaṃ gāyatrī 3 tejasvī brahmavarcasī bhavati ya evaṃ vidvān gāyatryau kurute 4 ushṇihāv āyushkāmaḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evaṃ vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anushṭubhoś catuḥshashṭir

akshaṛāṇi, traya ima ūrdhvā ekaviṅṣā lokā; ekaviṅṣatyaika-viṅṣatyaivemāṅl lokān rohati, svarga eva loke catuḥshashṭitamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anushṭubhau kurute 10 bṛihatyau ṣrīkāmo yaṣaskāmaḥ kurvīta 11 ṣrīr vai yaṣaṣ chandasāṃ bṛihatī 12 ṣriyam eva yaṣa ātman dhatte ya evaṃ vidvān bṛihatyau kurute 13 pañktī yajñakāmaḥ kurvīta 14 pāṅkto vai yajña 15 upainaṃ yajño namati ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān vīryavān bhavati ya evaṃ vidvāñs trishṭubhau kurute 19 jagatyau paṣukāmaḥ kurvīta 20 jāgatā vai paṣavaḥ 21 paṣumān bhavati ya evaṃ vidvāñ jagatyau kurute 22 virājāv annādyakāmaḥ kurvītā 23 nnaṃ vai virāṭ 24 tasmād yasyaiveha bhūyishṭham annam bhavati sa eva bhūyishṭhaṃ loke virājati, tad virājo virāṭtvaṃ 25 vi sveshu rājati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda ‖ 5 ‖ 5 ‖ 6

1 Atho pañcavīryaṃ vā etac chando yad virāḍ 2 yat tripadā tenoshṇihāgāyatryau, yad asyā ekādaṣāksharāṇi padāni tena trishṭub, yat trayastriṅṣadaksharā tenānushṭum. na vā ekenāksharena chandāṅsi viyanti na dvābhyām, yad virāṭ tat pañcamaṃ 3 sarveshāṃ chandasāṃ vīryam avarunddhe, sarveshāṃ chandasāṃ vīryam aṣnute, sarveshāṃ chandasāṃ sāyujyaṃ sarūpatāṃ salokatām aṣnute, 'nnādo 'nnapatir bhavaty, aṣnute prajayānnādyaṃ ya evaṃ vidvān virājau kurute 4 tasmād virājāv eva kartavye 5 preddho agna, imo agna ity ete 6 ṛitaṃ vāva dīkshā satyaṃ dīkshā, tasmād dīkshitena satyam eva vaditavyam 7 atho khalv āhuḥ: ko 'rhati manushyaḥ sarvaṃ satyaṃ vaditum; satyasaṃhitā vai devā, anṛitasaṃhitā manushyā iti 8 vicakshaṇavatīṃ vācaṃ vadec 9 cakshur vai vicakshaṇaṃ, vi hy enena paṣyatīty 10 etad dha vai manushyeshu satyaṃ nihitaṃ yac cakshus 11 tasmād acakshāṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsya ṣrad dadhati. yady u vai svayam paṣyati, na bahūnām canānyeshām ṣrad dadhāti 12 tasmād vicakshaṇavatīm eva vācam vadet, satyottarā haivāsya vāg uditā bhavati bhavati || 6 || 6 ||

Iti prathamapañcikāyām prathamo 'dhyāyaḥ.
Iti prathamādhyāya shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas, tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya, udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prāṇodānau, prāṇānām kḷiptyai prāṇānām pratiprajñātyai 3 yajño vai devebhya udakrāmat, te devā na kim canāṣaknuvan kartum na prājānaṅs. te 'bruvann Aditim: tvayemam yajñam prajānāmeti. sā tatheṭy abravīt, sā vai vo varam vriṇā iti. vriṇīshveti. saitam eva varam avriṇīta: matprāyaṇā yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavrito hy asyā 4 atho etam varam avriṇīta: mayaiva prācīm diṣam prajānāthāgninā dakshiṇām, Somena pratīcīm, Savitrodīcīm iti 5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura udeti, paṣcāstam eti; Pathyām hy esho 'nusamcaraty 7 Agnim yajati 8 yad Agnim yajati, tasmād dakshiṇato 'gra oshadhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 9 Somam yajati 10 yat Somam yajati, tasmāt pratīcyo 'py āpo bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati 12 yat Savitāram yajati, tasmād uttarataḥ paṣcād ayam bhūyishṭham pavamānaḥ pavate, savitriprasūto hy esha etat pavata 13 uttamām Aditim yajati 14 yad uttamām Aditim yajati, tasmād asāv imām vrishṭyābhyunatty abhijighrati 15 pañca devatā yajati, pāṅkto yajñaḥ. sarvā diṣaḥ kalpante, kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam vidvān hotā bhavati || 7 || 1 ||

1 Yas tejo brahmavarcasam ichet prayājāhutibhiḥ prāṅ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam icchet prayājāhutibhir dakshiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣnute prajayānnādyaṃ ya evaṃ vidvān dakshiṇaiti 5 yaḥ paṣūn icchet prayājāhutibhiḥ pratyañ sa iyāt, paṣavo vā ete yad āpaḥ 6 paṣumān bhavati ya evaṃ vidvān pratyaññ eti 7 yaḥ somapītham icchet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikshu rādhnoti. 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ ṣriyai didyati ya evaṃ veda 11 Pathyāṃ yajati yat Pathyāṃ yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiṣ 15 cakshushā vai devā yajñam prājānaṅṣ, cakshushā vā etat prajñāyate yad aprajñeyaṃ; tasmād api mugdhaṣ caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prājānann asyāṃ vāva tat prājānann, asyāṃ samabharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajñātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putrakṛitheshu yonishu svasti rāye maruto dadhātana iti 5 Maruto vai devānāṃ viṣas, tā evaitad yajñamukhe

'ciklipat 6 sarvais chandobhir yajed ity âhuḥ. sarvair vai chandobhir ishṭvâ devâḥ svargam lokam ajayaṅs, tathaivaitad yajamânaḥ sarvais chandobhir ishṭvâ svargam lokam jayati 7 svasti naḥ pathyâsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyâyâḥ svastes trishṭubhâv. agne naya supathâ râye asmân, â devânâm api panthâm aganmety Agnes trishṭubhau. tvam soma pra cikito manîshâ, yâ te dhâmâni divi yâ prithivyâm iti Somasya trishṭubhâv. â viśvadevam satpatim, ya imâ viśvâ jâtânîti Savitur gâyatryau. sutrâmâṇam prithivîm dyâm anehasam, mahîm û shu mâtaram suvratânâm ity Aditer jagatyâv 8 etâni vâva sarvâṇi chandâṅsi: gâyatram traishṭubham jâgatam, anv anyâny; etâni hi yajñe pratamâm iva kriyanta 9 etair ha vâ asya chandobhir yajataḥ sarvais chandobhir ishṭam bhavati ya evam veda ‖ 9 ‖ 3 ‖

Tâ vâ etâḥ pravatyo netrimatyaḥ pathimatyaḥ svastimatya etasya havisho yâjyânuvâkyâ. etâbhir vâ ishṭvâ devâḥ svargam lokam ajayaṅs, tathaivaitad yajamâna etâbhir ishṭvâ svargam lokam jayati 2 tâsu padam asti: svasti râye maruto dadhâtaneti. Maruto ha vai devaviśo 'ntarikshabhâjanâs. tebhyo ha yo 'nivedya svargam lokam etîśvarâ hainam ni vâ roddhor vi vâ mathitoḥ. sa yad âha: svasti râye maruto dadhâtaneti, tam Marudbhyo devaviḍbhyo yajamânam nivedayati; na ha vâ enam Maruto devaviśaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evam veda 4 virâjâv etasya havishaḥ svishṭakritaḥ saṃyâjye syâtâm ye trayastriṅśadakshare 5 sed agnir agnîṅr aty astv anyân, sed agnir yo vanushyato nipâtîty ete 6 virâḍbhyâm vâ ishṭvâ devâḥ svargam lokam ajayaṅs, tathaivaitad yajamâno virâḍbhyâm ishṭvâ svargam

lokam jayati 7 te trayastriṅśadakshare bhavatas. trayastriṅśad vai devā: ashṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiśca Vashaṭkāraśca. tat prathame yajñamukhe devatā aksharabhājaḥ karoty, aksharenākshareṇaiva tad devatām prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 1 ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity āhur, hīnam iva vā etad iṅkhitam iva yat prāyaṇīyasyānuyājā iti 2 tat-tan nādrityam 3 prayājavad evānuyājavat kartavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān antariyāt prāṇāṅs tad yajamānasyāntariyād, yad anuyājān antariyāt prajām tad yajamānasyāntariyāt 4 tasmāt prayājavad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃsthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitaḥ 7 prāyaṇīyasya nishkāsam nidadhyāt, tam udayanīyenābhinirvaped, yajñasya saṃtatyai yajñasyāvyavachedāya 8 tho khalu yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udayanīyam nirvapet, tāvataiva yajñaḥ saṃtato 'vyavachinno bhavaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity āhur, yat prāyaṇiyam iti. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti, prayanty evāsmāl lokād yajamānā ity 10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ prāyaṇīyasya puronuvākyās tā udayanīyasya yājyāḥ kuryād, yā udayanīyasya puronuvākyās tāḥ prāyaṇīyasya yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor riddhyā, ubhayor lokayoḥ pratishṭhitya. ubhayor lokayor ridhnoty, ubhayor lokayoḥ pratitishṭhati 12 pratitishṭhati ya evam veda 13 dityaś caruḥ prāyaṇiyo bhavaty āditya udayanīyo yajñasya dhrityai, yajñasya barsanaddhyai, yajñasyāprasraṅsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato 'ntayor aprasraṅsāya barsau nahyaty, evam evaitad yajñasyobhayato 'ntayor aprasraṅsāya barsau nahyati yad ādityaś caruḥ prāyaṇiyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām̐ svastim abhy udyanti; svasty evetaḥ prayanti, svasty udyanti svasty udyanti ‖ 11 ‖ 5 ‖

Iti prathamapañcikāyām̐ dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamaḥ khaṇḍaḥ.

1 Prācyām̐ vai diśi devāḥ somam̐ rājānam akrīṇaṅs, tasmāt prācyām̐ diśi krīyate 2 tam̐ trayodaśān māsād akrīṇaṅs, tasmāt trayodaśo māso nānuvidyate; na vai somavikrayy anuvidyate, pāpo hi somavikrayī 3 tasya krītasya manushyān abhy upāvartamānasya diśo vīryāṇīndriyāṇi vyudasīdaṅs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṅs. tāni dvābhyām̐ tāni tisṛibhis tāni catasṛibhis tāni pañcabhis tāni shaḍbhis tāni saptabhir naivāvārundhata, tāny ashṭābhir avārundhatāshṭābhir āśnuvata. yad ashṭābhir avārundhatāshṭābhir āśnuvata, tad ashṭānām ashṭatvam 4 aśnute yad-yat kāmayate ya evam̐ veda 5 tasmād eteshu karmasv ashṭāv-ashṭāv anūcyanta, indriyāṇām̐ vīryāṇām avaruddhyai ‖ 12 ‖ 1 ‖

1 Somāya krītāya prohyamāṇāyānubrūhīty āhādhvaryur 2 bhadrād abhi śreyaḥ prehīty anvāha 3 yam̐ vāva loko bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal lokam̐ yajamānam̐ gamayati 4 bṛihaspatiḥ puraetā te astv iti. brahma vai Bṛihaspatir, brahmaivāsmā etat puroqavam akar, na vai brahmaṇvad rishyaty 5 athem ava sya vara ā pṛithivyā iti. devayajanam̐ vai varam pṛithivyai, devayajana evainam̐ tad avasāyayaty. āre śatrūn kṛiṇuhi sarvavīra iti. dvishantam evāsmai tat pāpmānam bhrātṛivyam apabādhate 'dharam pādayati 6 soma yās te mayobhuva iti tṛicam̐ saumyam̐ gāyatram anvāha some rājani prohyamāṇe, svayaivainam̐ tad devatayā svena chandasā samardhayati 7 sarve nandanti yaśasāgateṇety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena krī-

yamānena nandati yaş ca yajñe lapsyamāno bhavati yaş
ca na 9 sabhāsāhena sakhyā sakhāya ity. esha vai
brāhmaṇānāṃ sabhāsāhaḥ sakhā yat somo rājā 10 kilbisha-
spṛid ity. esha u eva kilbishaspṛid 11 yo vai bhavati. yaḥ
şreshṭhatām aşnute sa kilbisham bhavati 12 tasmād āhur:
mānuvoco mā pracārīḥ, kilbishaṃ nu mā yātayann iti
13 pitushaṇir ity. annaṃ vai pitu, dakshiṇā vai pitu;
tām enena sanoty, annasanim evainaṃ tat karoty 14 araṃ
hito bhavati vājināyetīndriyaṃ vai vīryaṃ vāji-
nam 15 ājarasaṃ hāsmai vājinaṃ nāpachidyate ya evaṃ
vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty
18 ṛitubhir vardhatu kshayam ity. ṛitavo vai soma-
sya rājño rājabhrātaro yathā manushyasya, tair evainaṃ
tat sahāgamayati 19 dadhātu naḥ savitā suprajām
isham ity āşisham āşāste 20 sa naḥ kshapābhir aha-
bhiş ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-
rātrair evāsmā etām āşisham āşāste. prajāvantaṃ rayim
asme sam invatv ity āşisham evāşāste 21 yā te dhā-
māni havishā yajantīty anvāha 22 tā te vişvā pari-
bhūr astu yajñaṃ | 23 gayasphānaḥ prataraṇaḥ su-
vīra iti, gavāṃ naḥ sphāvayitā pratārayitaidhīty eva tad
āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai du-
ryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ.
sa yad etām anvāha şāntyaivainaṃ tac chamayati, so 'sya
şānto na prajāṃ na paşūn hinasti 25 māṃ dhiyaṃ şiksha-
māṇasya deveti vāruṇyā paridadhāti 26 varuṇadevatyo
vā esha tāvad yāvad upanaddho, yāvat parişritāni prapa-
dyate; svayaivainaṃ tad devatayā svena chandasā sama-
rdhayati 27 şikshamāṇasya deveti. şikshate vā esha yo
yajate 28 kratuṃ dakshaṃ varuṇa saṃ şişādhīti. vī-
ryam prajñānaṃ Varuṇa saṃ şişādhīty eva tad āha 29 ya-
yāti vişvā duritā tarema sutarmāṇam adhi nāvaṃ

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargaṃ lokam abhi saṃtarati 30 tā etā ashṭāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 32 tāsāṃ triḥ prathamām anvāha trir uttamāṃ 33 tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnoti ya evaṃ veda 35 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 13 || 2 ||

1 Anyataro 'naḍvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyuḥ, pitṛidevatyaṃ rājānaṃ kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'naḍvān vimuktas tac chālāsadām prajānāṃ rūpaṃ, yo yuktas tac cakriyāṇāṃ. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsurā vā eshu lokeshu samayatanta. ta etasyām prācyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. te dakshiṇasyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. te pratīcyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyām prācyāṃ diṣy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyāṃ diṣi yateta vā yātayed veṣvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānaṃ karavāmahā iti. tatheti. te somaṃ rājānam akurvaṅs, te somena rājñā sarvā diṣo 'jayann. esha vai somarājā yo yajate. prācī tishṭhaty ādadhati, tena prācīṃ diṣaṃ jayati. taṃ dakshiṇā parivahanti, tena dakshiṇāṃ diṣaṃ jayati. tam pratyañcam āvartayanti, tena pratīcīṃ diṣaṃ jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīṃ diṣaṃ jayati 7 somena rājñā sarvā diṣo jayati ya evaṃ veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya gṛihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kḷiptyai prāṇānām pratiprajñātyai 4 Vaishṇavo bhavati. Vishṇur vai yajñaḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandāṅsi ca pṛishṭhāni ca somaṃ rājānaṃ krītam anv āyanti, yāvantaḥ khalu vai rājānam anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etat kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācahātha kasmāt sāvitrīm anvāheti 4 Savitā vai prasavānām īśe, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahī dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācahātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyāṃ vā etaṃ jātaṃ devāḥ paryagṛihṇaṅs, tābhyām evādyāpi parigṛihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayati 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rakshoghnyo gāyatryo 'nūcya 10 agne haṅsi ny atriṇam ity etā 11 rakshasām apahatyai 12 rakshāṅsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānuktāyāṃ jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhirūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham 15 ā yaṃ haste na khādinam iti 16 hastābhyāṃ hy enam manthanti 17 śiśuṃ jātam iti, śiśur iva vā esha prathamajāto yad agnir 18 na bibhrati | viśām agniṃ svadhvaram iti 19 yad vai devānāṃ neti tad eshām o3m iti 20 pra devaṃ devavītaye bharatā vasuvittamam iti prahriyamāṇāyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir yad agnir agner 24 ā jātaṃ jātavedasīti 25 jāta itaro, jātavedā itaraḥ 26 priyaṃ śiśītātithim ity. esha ha vā asya priyo 'tithir yad agnir agneḥ 27 syona ā gṛihapatim iti, śāntyām evainaṃ tad dadhāty 28 agninā̄gniḥ sam idhyate kavir gṛihapatir yuvā | havyavāḍ juhvāsya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 30 tvaṃ hy agne agninā vipro vipreṇa san sateti 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sakhā sakhyā samidhyasa ity. esha ha vā asya svaḥ sakhā yad agnir 'gnes 33 tam marjayanta sukratum puroyāvānam ājishu | sveshu kshayeshu vājinam iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 yajñena yajñam ayajanta devā ity uttamayā paridadhāti 36 yajñena vai tad devā yajñam ayajanta yad agninā̄gnim ayajanta, te svargaṃ lokam āyaṃs 37 tāni dharmāṇi prathamāny āsan | te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devā iti 38 chandāṃsi vai Sādhyā devās, te 'gre 'gninā̄gnim ayajanta, te svargaṃ lokam āyann 39 Ādityāś caivehāsann Aṅgirasaś ca, te 'gre 'gninā̄gnim ayajanta, te svargaṃ lokam āyan 40 saishā svargyāhutir yad agnyāhutir. yadi ha vā apy abrāhmaṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva devān, na pāpmanā saṃsṛijyate 41 gachaty asyāhutir devān

nāsyāhutiḥ pāpmanā samsṛijyate ya evaṃ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 45 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 46 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 16 || 1 ||

1 Samidhāgniṃ duvasyata, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithiṃ parivevishaty āpīna iva vai sa tarhi bhavati 6 tayor jushāṇenaiva yajati 7 daṃ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaishṇavyau 8 tripadām anucya catushpadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyaṃ, sapta vai śīrshan prāṇāḥ, śīrshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya śṛiṇva iti svishṭakṛitaḥ saṃyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 11 trishṭubhau bhavataḥ sendriyatvāye 12 iḷāntam bhavatiḷāntena vā etena devā arādhnuvan yad ātithyaṃ, tasmād iḷāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śīrshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śīrshan dhitset tādṛik tad 15 atiriktaṃ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti nānuyājāṅs, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyājeshu || 17 || 6 ||

Iti prathamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti tṛitīyādhyāye shashṭaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam bhavishyāmīti. neti devā abruvann, annam eva no bhavishyasīti. taṃ devā vimethire, sa haibhyo vihṛito na prababhūva. te hocur devā: na vai na itthaṃ vihṛito 'lam bhavishyati, hantemaṃ yajñaṃ sambharāmeti. tatheti. taṃ saṃjabhrus 2 taṃ sambhṛityocur Aṣvināv: imam bhishajyatam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū. tasmād adhvaryū gharmaṃ sambharatas 3 taṃ sambhṛityāhatur: brahman pravargyeṇa pracarishyāmo hotar abhishṭuhīti || 18 || 1 ||

1 Brahma jajñānam prathamam purastād iti pratipadyate. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyati 2 iyaṃ vai pitre rāshṭry ety agra iti. vāg vai rāshṭrī, vācam evāsmiṅs tad dadhāti 3 mahān mahī astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyaty 4 abhi tyaṃ devaṃ savitāram oṇyor iti sāvitrī. prāṇo vai Savitā, prāṇam evasmiṅs tad dadhāti 5 saṃ sīdasva mahāṅ asīty evainaṃ samasādayann 6 añjanti yam prathayanto na viprā ity ajyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 7 pataṃgam aktam asurasya māyayā. yo naḥ sanutyo abhidāsad agne, bhavā no agne sumanā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 8 kṛiṇushva pājaḥ prasitiṃ na pṛithvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari tvā girvaṇo giro, 'dhi dvayor adadhā ukthyaṃ vacaḥ, ṣukraṃ te anyad yajataṃ te anyad, apaṣyaṃ

gopām anipadyamānam iti catasra ekapātinyas 10 tā ekaviṅśatir bhavanty 11 ekaviṅśo 'yam purusho: daśa hastyā aṅgulayo daśa pādyā ātmaikaviṅśas. tam imam ātmānam ekaviṅśam saṃskurute || 19 || 2 ||

1 Srakve drapsasya dhamataḥ sam asvarann iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmiṅs tad dadhāty 2 ayaṃ venaś codayat pṛśnigarbhā ity 3 ayaṃ vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venaḥ. prāṇo vā ayaṃ san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmiṅs tad dadhāti 4 pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pade, vi yat pavitraṃ dhishaṇā atanvateti pūtavantaḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ purīshya ity, etān evāsmiṅs tad dadhāti || 20 || 3 ||

1 Gaṇānāṃ tvā gaṇapatiṃ havāmaha iti brāhmaṇaspatyam. brahma vai Bṛihaspatir, brahmaṇāivainam tad bhishajyati 2 prathaś ca yasya saprathaś ca nāmeti gharmatanvaḥ. satanum evainaṃ tat sarūpaṃ karoti 3 rathaṃtaram ā jabhārā vasishṭhaḥ || bharadvājo bṛihad ā cakre agner iti. bṛihadrathaṃtaravantam evainaṃ tat karoty 4 apaśyaṃ tvā manasā cekitānam iti Prajāvān Prājāpatyaḥ. prajām evāsmiṅs tad dadhāti 5 kā rādhad dhotrāśvinā vām iti nava vichandasas. tad etad yajñasyāntastyaṃ. vikshudram iva vā antastyam, aṇīya iva ca sthavīya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāśvinoḥ Kakshīvān priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 7 upāśvinoḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 8 bhāty agnir ushasām anīkam iti sūktam 9 pīpivāṅsam aśvinā gharmam achety abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 10 tad u traishṭubhaṃ. vīryaṃ vai

trishṭub, vīryam evāsmiṅs tad dadhāti 11 grāvāṇeva tad id artham jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmiṅs tad indriyāṇi dadhāti 12 tad u traishṭubham. vīryam vai trishṭub, vīryam evāsmiṅs tad dadhāti 13 ī dyāvāpṛithivī pūrvacittaya iti sūktam 14 agnim gharmam surucam yāmann ishṭaya ity abhirūpam. yad yajñe 'bhirūpam tat samṛiddham 15 tad u jāgatam. jāgatā vai paṣavaḥ, paṣūn evāsmiṅs tad dadhāti 16 yābhir amum āvatam yābhir amum āvatam ity. etāvato hātrāṣvinau kāmān dadṛiṣatus, tān evāsmiṅs tad dadhāti, tair evainam tat samardhayaty 17 arūrucad ushasaḥ pṛiṣnir agriya iti rucitavatī, rutam evāsmiṅs tad dadhāti 18 dyubhir aktubhiḥ pari pātam asmān ity uttamayā paridadhāty 19 arishṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmahantām aditiḥ sindhuḥ pṛithivī uta dyaur ity etair evainam tat kāmaiḥ samardhayatī 20 ti nu pūrvam paṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughām dhenum etām, hiṅkṛiṇvatī vasupatnī vasūnām, abhi tvā deva savitaḥ, sam ī vatsam na mātṛibhiḥ, sam vatsa iva mātṛibhir, yas te stanaḥ ṣaṣayo yo mayobhūr, gaur amīmed anu vatsam mishantam, namased upa sīdata, samjānānā upa sīdann abhijñv, ā daṣabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛishaṇāratir divas, tad u prayakshatamam asya karma, tmanvan nabho duhyate ghṛitam paya, ut tishṭha brahmaṇas pate, 'dhukshat pipyushīm isham, apa drava payasā godhug osham, ā sute siñcata ṣriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatīr apa ity ekaviṅṣatir abhirūpā. yad yajñe 'bhirūpam tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparṇam upa yat patantam ity upaviṣati, tapto vāṃ gharmo nakshati svahoto,bhā pibatam aṣvineti pūrvāhṇe yajaty 4 agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 5 yad usriyāsv āhutaṃ ghṛitam payo, 'sya pibatam aṣvinety aparāhṇe yajaty, agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 6 trayāṇāṃ ha vai havishāṃ svishṭakṛite na samavadyanti: somasya gharmasya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svishṭakṛito 'nantarityai 7 viṣvā āṣā dakshiṇasād iti brahmā japati 8 svāhākṛitaḥ ṣucir deveshu gharmaḥ, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo,rdhva ū shu ṇa ūtaya, ūrdhvo naḥ pāhy aṅhasas, taṃ ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 9 pāvakaṣoce tava hi kshayam pariti bhaksham ākāṅkshate 10 hutaṃ havir madhu havir indratame 'gnāv aṣyāma te deva gharma | madhumataḥ pitumato vājavato 'ṅgirasvato namas te astu mā mā hiṅsīr iti gharmasya bhakshayati 11 ṣyeno na yoniṃ sadanaṃ dhiyā kṛitam, ā yasmin sapta vāsavā iti saṃsādyamānāyānvāha 12 havir havishmo mahi sadma daivyam iti yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṃ yad gharmaḥ. sa yo gharmas tac chiṣnaṃ, yau ṣaphau tau ṣaphau, yopayamanī te ṣroṇikapāle, yat payas tad retas, tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhavaty 15 ṛiṅmayo yajurmayaḥ sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaş caivaṃ vidvān etena yajñakratunā yajate || 22 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vā asurā imān eva lokān puro 'kurvata, yathaujīyāṅso balīyāṅsa evaṃ. te vā ayasmayīm evemām akurvata rajatām antarikshaṃ hariṇīṃ divaṃ, te tathemāṅl lokān puro 'kurvata. te devā abruvan: puro vā ime 'surā imāṅl lokān akrata, pura imāṅl lokān pratikaravāmahā iti. tatheti. te sada evāsyāḥ pratyakurvatāgnīdhram antarikshād dhavirdhāne divas. te tathemāṅl lokān puraḥ pratyakurvata 2 te devā abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti. tatheti. te yām eva prathamām upasadam upāyaṅs tayaivainān asmāl lokād anudanta, yāṃ dvitīyāṃ tayāntarikshād, yāṃ tṛitīyāṃ tayā divas. tāṅs tathaibhyo lokebhyo 'nudanta 3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aşrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imās tisraḥ satīr upasado dvir-dvir ekaikām upāyaṅs, tāḥ shaṭ samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta 4 te vā ṛitubhyo nuttā asurā māsān aşrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr upasado dvir-dvir ekaikām upāyaṅs, tā dvādaşa samapadyanta. dvādaşa vai māsās. tān vai māsebhyo 'nudanta 5 te vai māsebhyo nuttā asurā ardhamāsān aşrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvādaşa satīr upasado dvir-dvir ekaikām upāyaṅs, tāş caturviṅşatiḥ samapadyanta. caturviṅşatir vā ardhamāsās. tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāsebhyo nuttā asurā ahorātre aşrayanta. te devā abruvann: upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa upasadam upāyaṅs tayaivainān ahno 'nudanta, yām aparāhṇe tayā rātres; tāṅs tathobhābhyām antarāyaṅs 7 tasmāt supūrvāhṇa eva pūrvayopasadā pracaritavyaṃ svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariṣinashṭi || 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnāṃ vā etābhir devā vijitiṃ vyajayantā 2 sapatnāṃ vijitiṃ vijayate ya evaṃ veda 3 yāṃ devā eshu lokeshu yām ṛitushu yām māseshu yām ardhamāseshu yām ahorātrayor vijitiṃ vyajayanta, tāṃ vijitiṃ vijayate ya evaṃ veda 4 te devā abibhayur: asmākaṃ vipremāṇam anv idam asurā ābhavishyantīti. te vyutkramyāmantrayantāgnir Vasubhir udakrāmad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viṣvair devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan: hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇasya rājño gṛihe saṃnidadhāmahai; tābhir eva naḥ sa na saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti. tatheti. te Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata 6 te yad Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata tat tānūnaptram abhavat, tat tānūnaptrasya tānūnaptratvaṃ 7 tasmād āhur: na satānūnaptriṇe drogdhavyam iti 8 tasmād v idam asurā nānvābhavanti || 24 || 7 ||

1 Ṣiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ. samānabarhishī bhavataḥ, samānaṃ hi ṣirogrīvam 2 ishuṃ vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Agnir anīkam āsīt, Somaḥ ṣalyo, Vishṇus tejanaṃ, Varuṇaḥ parṇāni. tām ājyadhanvāno vyasṛijaṅs, tayā puro bhindanta āyaṅs 3 tasmād etā ājyahavisho bhavanti 4 caturo 'gre stanān vratam upaity upasatsu, catuḥsaṃdhir hīshur: anīkaṃ ṣalyas tejanam parṇāni 5 trīn stanān vratam upaity upasatsu, trishaṃdhir hīshur: anīkaṃ ṣalyas tejanam. dvau stanau vratam upaity upasatsu. dvishaṃdhir hīshuḥ: ṣalyaṣ ca hy eva tejanaṃ caikaṃ stanaṃ vratam upaity upasatsv, ekā hy eveshur ity ākhyāyata, ekayā vīryaṃ kriyate 6 paro varīyāṅso vā ime lokā arvāg aṅhīyāṅsaḥ, parastād arvācīr

upasada upaity eshâm eva lokânâm abhijityâ 7 upasadyâya mîḷhushe, imâm me agne samidham imâm upasadam vaner iti tisras-tisraḥ sâmidhenyo rûpasamriddhâ. etad vai yajñasya samriddham yad rûpasamriddham, yat karma kriyamâṇam rig abhivadati 8 jaghnivatîr yâjyânuvâkyâḥ kuryâd 9 agnir vritrâṇi jaṅghanad, ya ugra iva saryahâ, tvam somâsi satpatir, gayasphâno amîvahe,dam vishṇur vi cakrame, trîṇi padâ vi cakrama ity etâ 10 viparyastâbhir aparâhṇe yajati 11 ghnanto vâ etâbhir devâḥ puro bhindanta âyan yad upasadaḥ 12 sachandasaḥ kartavyâ na vichandaso 13 yad vichandasaḥ kuryâd, grîvâsu tad gaṇḍam dadhyâd, îṣvaro glâvo janitos 14 tasmât sachandasa eva kartavyâ na vichandasas 15 tad u ha smâhopâvir Jânaṣruteya, upasadâm kila vai tad brâhmaṇe: yasmâd apy aṣlîlasya ṣrotriyasya mukham vy eva jñâyate triptam iva rebhatîvety. âjyahavisho hy upasado, grîvâsu mukham adhyâhitam; tasmâd dha sma tad âha || 25 || 8 ||

1 Devavarma vâ etad yat prayâjâṣ cânuyâjâṣ câprayâjam ananuyâjam bhavatîshvai samṣityâ apratisarâya 2 sakrid atikramyâṣrâvayati, yajñasyâbhikrântyâ anapakramâya 3 tad âhuḥ: krûram iva vâ etat somasya râjño 'nte caranti yad asya ghritenânte caranti; ghritena hi vajreṇendro vritram ahaṅs 4 tad yad: aṅṣur-aṅṣush ṭe deva somâpyâyatâm indrâyaikadhanavida â tubhyam indraḥ pyâyatâm â tvam indrâya pyâyasvâ pyâyayâsmân sakhîn | sanyâ medhayâ svasti te deva soma sutyâm udṛiçam aṣîyeti râjânam âpyâyayanti, yad evâsya tat krûram ivânte caranti tad evâsyaitenâpyâyayanty, atho enam vardhayanty eva 5 dyâvâprithivyor vâ esha garbho yat somo râjâ. tad yad: eshṭâ râya eshṭâ vâmâni preshe bhagâya | ritam ritavâdibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām eva tan namaskurvanty, atho ene vardhayanty eva vardhayanty eva || 26 || 9 ||

Iti prathamapañcikāyām caturtho 'dhyāyaḥ.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, taṃ devāṣ ca rishayaṣ cābhyadhyāyan: katham ayam asmān somo rājā gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, mayaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan, kathaṃ vayaṃ tvad ṛite syāmeti. sābravīt: krīṇītaiva, yarhī vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgantāsmīti. tatheti. tayā mahānagnyā bhūtayā somaṃ rājānam akrīṇaṅs 2 tām anukṛitim askannāṃ vatsatarīm ājanti somakrayaṇīṃ, tayā somaṃ rājānaṃ krīṇanti 3 tām punar nishkriṇīyāt, punar hi sā tān āgachat 4 tasmād upāṅṣu vācā caritavyaṃ. some rājani krīte Gandharveshu hi tarhi vāg bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhvaryuḥ 2 pra devaṃ devyā dhiyā bharatā jātavedasam | havyā no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād 3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasaṃ gāyatrī; tejasaivainaṃ tad brahmavarcasena samardhayati 4 imam mahe vidathyāya ṣūsham iti trishṭubhaṃ rājanyasyānubrūyāt 5 traishṭubho vai rājanya, ojo vā indriyaṃ vīryaṃ trishṭub; ojasaivainaṃ tad indriyeṇa vīryeṇa samardhayati 6 ṣaṣvat kṛitva īḍyāya pra jabhrur iti 7 svānām evainaṃ tac chraishṭhyaṃ gamayati 8 ṣriṇotu no damyebhir anīkaiḥ ṣriṇotv agnir divyair ajasra ity 9 ājarasaṃ hāsminn ajasro dīdāya ya evaṃ veda 10 ayam iha prathamo dhāyi dhātṛibhir iti jagatīṃ vaiṣyasyānubrūyāj 11 jāgato vai vaiṣyo, jāgatāḥ paṣavaḥ; paṣubhir evainaṃ tat samardhayati 12 vaneshu citraṃ vi-

bhvam viṣe-viṣa ity abhirûpâ. yad yajñe 'bhirûpam tat samṛiddham 13 ayam u shya pra devayur ity 14 anushṭubhi vâcam visṛijate 15 vâg vai anushṭub, vâcy eva tad vâcam visṛijate 16 'yam u shya iti yad âhâyam u syâgamam yâ purâ Gandharveshv avâksam ity eva tad vâk prabrûte 17 'yam agnir urushyatîty 18 ayam vâ Agnir urushyaty 19 amṛitâd iva janmana ity, amṛitatvam evâsmiñs tad dadhâti 20 sahasas cit sahîyân devo jîvâtave kṛita iti 21 devo hy esha etaj jîvâtave kṛito yad Agnir 22 iḷâyâs tvâ pade vayam nâbhâ pṛithivyâ adhîty 23 etad vâ iḷâyâs padam yad uttaravedînâbhir 24 jâtavedo ni dhîmahîti, nidhâsyanto hy enam bhavanty 25 agne havyâya voḷhava iti, havyam hi vakshyan bhavaty 26 agne viṣvebhiḥ svanîka devair ûrṇâvantam prathamaḥ sîda yonim iti 27 viṣvair evainam tad devaiḥ sahâsâdayati 28 kulâyinam ghṛitavantam savitra iti, kulâyam iva hy etad yajñe krîyate yat paitudâravâḥ paridhayo gulgulûrṇâstukâḥ sugandhitejanâniti. yajñam naya yajamânâya sâdhv iti, yajñam eva tad ṛijudhâ pratishṭhâpayati 29 sîda hotaḥ sva u loke cikitvân ity; Agnir vai devânâm hotâ, tasyaisha svo loko yad uttaravedînâbhiḥ 30 sâdayâ yajñam sukṛitasya yonâv iti; yajamâno vai yajño, yajamânâyaivaitâm âṣisham âṣâste 31 devâvîr devân havishâ yajâsy agne bṛihad yajamâne vayo dhâ iti; prâṇo vai vayaḥ, prâṇam eva tad yajamâne dadhâti 32 ni hotâ hotṛishadane vidâna ity; Agnir vai devânâm hotâ, tasyaitad dhotṛishadanam yad uttaravedînâbhis 33 tvesho dîdivâñ asadat sudaksha ity, âsanno hi sa tarhi bhavaty 34 adabdhavratapramatir vasishṭha ity, Agnir vai devânâm vasishṭhaḥ 35 sahasrambharaḥ ṣucijihvo agnir ity, eshâ ha vâ asya sahasrambharatâ yad enam ekam santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya evaṃ veda 37 tvaṃ dūtas tvam u naḥ paraspā ity uttamayā paridadhati 38 tvaṃ vasya ā vṛishabha praṇetā | agne tokasya nas tane tanūnām aprayuchan dīdyad bodhi gopā ity 39 Agnir vai devānāṃ gopā; Agnim eva tat sarvato goptāram paridatta ātmane ca yajamānāya ca yatraivaṃ vidvān etayā paridadhaty, atho saṃvatsarīṇām evaitāṃ svastiṃ kurute 40 tā etā ashṭāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 41 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamāṇābhyām anubrūhīty āhādhvaryur 2 yuje vām brahma pūrvyaṃ namobhir ity anvāha. brahmaṇā vā ete deva ayuñjata yad dhavirdhāne, brahmaṇaivaine etad yuṅkte; na vai brahmanvad rishyati 3 pretāṃ yajñasya ṣambhuveti tṛicaṃ dyāvāpṛithiviyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohyamāṇābhyām anu vācāhatha kasmāt tṛicaṃ dyāvāpṛithivīyam anvāheti. dyāvāpṛithivī vai devānāṃ havirdhāne āstāṃ, te u evādyāpi havirdhāne; te hīdam antareṇa sarvaṃ havir yad idaṃ kiṃca. tasmāt tṛicaṃ dyāvāpṛithivīyam anvāha 5 yame iva yatamāne yad aitam iti, yame iva hy ete yatamāne prabāhug itaḥ 6 pra vām bharan mānushā devayanta iti, devayanto hy ene mānushāḥ prabharanty 7 ā sīdataṃ svam u lokaṃ vidāne svāsasthe bhavatam indave na iti, somo vai rājenduḥ, somāyaivaine etad rājña āsade 'cīkḷipad 8 adhi dvayor adadhā ukthyaṃ vaca iti 9 dvayor hy etat tṛitīyaṃ chadir adhi-

nidhīyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvaṃ yattavat padam āha tad evaitena ṣāntyā ṣamayati 13 bhadrā ṣaktir yajamānāya sunvata ity āṣisham āṣāste 14 viṣvā rūpāṇi prati muñcate kavir iti viṣvarūpām anvāha 15 sa rarāṭyām īkshamāṇo 'nubrūyād 16 viṣvam iva hi rūpaṃ rarāṭyāḥ ṣuklam iva ca krishṇam iva ca 17 viṣvaṃ rūpam avarunddha ātmane ca yajamānāya ca yatraivaṃ vidvān etāṃ rarāṭyām īkshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity uttamayā paridadhāti 19 sa yadaiva havirdhāne sampariṣrite manyetātha paridadhyād 20 anagnambhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivaṃ vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā ete pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātām atha paridadhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashṭāv anvāha rūpasamṛiddhā, etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 29 || 3 ||

1 Agnishomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnishomābhyām praṇīyamānābhyām anu vācāhātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitrīm anvāha 4 praitu brahmaṇas patir iti brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu 'vācāhātha kasmād brāhmaṇaspatyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat purogavam akar, na vai brahmaṇvad rishyati 6 pra devy etu sūnṛiteti. sasūnṛitam eva tad yajñaṃ karoti. tasmād brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tṛicam āgneyaṃ gāyatram anvāha some rājani praṇīyamāne 8 somaṃ vai rājānam praṇīyamānam antareṇaiva sadohavirdhānāny asurā rakshāṅsy ajighāṅsaṅs, tam Agnir māyayātyanayat 9 purastād eti māyayeti. māyayā hi sa tam atyanayat, tasmād v asyāgnim purastād dharanty 10 upa tvāgne dive-dive, upa priyam panipnatam. iti tisraś caikāṃ cānvāhe 11 svarau ha vā etau saṃyantau yajamānaṃ hiṅsitor yaś cāsau pūrva uddhṛito bhavati, yam u cainam aparam praṇayanti, tad yat tisraś caikāṃ cānvāha saṃjānānāv evainau tat saṃgamayati. pratishṭhāyām evainau tat pratishṭhāpayaty, ātmanaś ca yajamānasya cāhiṅsāyā 12 agne jushasva prati harya tad vaca ity āhutyāṃ hūyamānāyām anvāhā 13 gnaya eva taj jushṭim āhutiṃ gamayati 14 somo jigāti gātuvid iti tṛicaṃ saumyaṃ gāyatram anvāha some rājani praṇīyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayati 15 somaḥ sadhastham āsadad ity. āsatsyan hi sa tarhi bhavati 16 tad atikramyaivānubrūyāt prishṭhata ivāgnīdhraṃ kṛitvā 17 tam asya rājā varuṇas tam aśvineti vaishṇavīm anvāha 18 kratuṃ sacanta mārutasya vedhasaḥ | dādhāra daksham uttamam ahar vidaṃ vrajaṃ ca vishṇuḥ sakhivāñ aporṇuta iti 19 Vishṇur vai devānāṃ dvārapaḥ, sa evāsmā etad dvāraṃ vivṛiṇoty 20 antaś ca prāgā aditir bhavāsīti prapādyamāne 'nvāha 21 śyeno na yoniṃ sadanaṃ dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadaṃ deva eshatīti 23 hiraṇmayaṃ iva ha vā esha etad devebhyaş chadayati yat krishṇājinaṃ 24 tasmād etām anvāhā 25 stabhnād dyām asuro viṣvavedā iti vāruṇyā paridadhāti 26 varuṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapadyate; svayaivainaṃ tad devatayā svena chandasā samardhayati 27 taṃ yady upa vā dhāveyur abhayaṃ vecherann evā vandasva varuṇam brihantam ity etayā paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hābhayaṃ dhyāyati, tāvadbhyo hābhayam bhavati yatraivaṃ vidvān etaya paridadhāti. tasmād evaṃ vidvān etayaiva paridadhyāt 29 tā etāḥ saptadaṣānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā ekaviṅṣatiḥ sampadyanta. ekaviṅṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas traya ime lokā, asāv Āditya ekaviṅṣa uttamā pratishṭhā 30 tad daivaṃ kshatraṃ, sā ṣris, tad ādhipatyaṃ, tad bradhnasya vishṭapaṃ, tat Prajāpater āyatanaṃ, tat svārājyam 31 ṛidhnoty etam evaitābhir ekaviṅṣatyaikaviṅṣatyā || 30 || 4 ||

Iti prathamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargaṃ lokam āyaṅs. te 'bibhayur: imaṃ no dṛishṭvā manushyāṣ ca ṛishayaṣ cānuprajñāsyantīti. taṃ vai yūpenaivāyopayaṅs, taṃ yad yūpenaivāyopayaṅs tad yūpasya yūpatvaṃ. tam avācīnāgraṃ nimityordhvā udāyaṅs. tato vai manushyāṣ ca ṛishayaṣ ca devānāṃ yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgraṃ nimitaṃ. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvaṃ nyaminvaṅs, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'shṭāṣriḥ kartavyo 'shṭāṣrir vai vajras. taṃ-tam praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyaṃ yūpo 'mushyāyaṃ yūpa iti dṛishṭvā 5 khādiraṃ yūpaṃ kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamānaḥ khādireṇa yūpena svargaṃ lokaṃ jayati 6 bailvaṃ yūpaṃ kurvītānnādyakāmaḥ pushṭikāmaḥ. samāṃ-samāṃ vai bilvo gṛibhītas, tad annādyasya rūpam; ā mūlāc chākhābhir anucitas, tat pushṭeḥ 7 pushyati prajāṃ ca paṣūṅs ca ya evaṃ vidvān bailvaṃ yūpaṃ kurute 8 yad eva bailvā3m | bilvaṃ jyotir iti vā ācakshate 9 jyotiḥ sveshu bhavati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda 10 pālāṣaṃ yūpaṃ kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ vanaspatīnām

palāṣas 11 tejasvī brahmavarcasī bhavati ya evaṃ vidvān pālāṣaṃ yūpaṃ kurute 12 yad eva pālāṣā3m | sarveshāṃ vā esha vanaspatīnāṃ yonir yat palāṣas. tasmāt palāṣasyaiva palāṣenācakshate, 'mushya palāṣam amushya palāṣam iti 13 sarveshāṃ hāsya vanaspatīnāṃ kāma upāpto bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti tvām adhvare devayanta ity anvāhā3dhvare hy enaṃ devayanto 'ñjanti 4 vanaspate madhunā daivyenety. etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas tishṭhā draviṇeha dhattād yad vā kshayo mātur asyā upastha iti. yadi ca tishṭhāsi yadi ca ṣayāsai draviṇam evāsmāsu dhattād ity eva tad āho6c chrayasva vanaspata ity ucchrīyamāṇāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 7 varshman pṛithivyā adhīty. etad vai varshma pṛithivyai yatra yūpam unminvanti 8 sumitī mīyamāno varco dhā yajñavāhasa ity āṣisham āṣāste 9 samiddhasya ṣrayamāṇaḥ purastād iti 10 samiddhasya hy esha etat purastāc chrayate 11 brahma vanvāno ajaraṃ suvīram ity āṣisham evāṣāsta 12 āre asmad amatim bādhamāna ity. aṣanāyā vai pāpmāmatis, tām eva tad ārān nudate yajñāc ca yajamānāc co13c chrayasva mahate saubhagāyety āṣisham evāṣāsta 14 ūrdhva ū shu ṇa ūtaye tishṭhā devo na savitetī 15 yad vai devānāṃ neti tad eshām o3m iti. tishṭha deva iva Savitety eva tad āho16rdhvo vājasya sanitetī. vājasanim evainaṃ tad dhanasāṃ sanoti 17 yad añjibhir vāghadbhir vihvayāmaha iti. chandāṅsi vā añjayo vāghatas, tair etad devān yajamānā vihvayante: mama yajñam āgachata mama yajñam iti 18 yadi ha vā api bahava iva yajante, 'tha hāsya devā yajñam aiva gachanti yatraivaṃ vidvān etām anvāho19rdhvo naḥ pāhy aṅhaso ni ke-

tunā viṣvaṃ saṃ atriṇaṃ daheti 20 rakshāṅsi vai pāpmatriṇo, rakshāṅsi pāpmānaṃ dahety eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caraṇāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat saṃvatsarāya dadāti 23 vidā deveshu no duva ity āṣisham evāṣāste 24 jāto jāyate sudinatve ahnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe vardhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ tat 28 devayā vipra ud iyarti vācam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ. so 'yaṃ ṣarīraiḥ parivṛitaḥ 31 sa u ṣreyān bhavati jāyamāna iti. ṣreyāñchreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsaḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā ekādaṣa sampadyanta. ekādaṣāksharā vai trishṭup, trishṭub Indrasya vajra. indrāyatanābhir evābhi rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsan nahyati sthemne balāyāvisraṅsāya ‖ 2 ‖ 2 ‖

1 Tishṭhed yūpā3ḥ | anupraharе3t ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālambhāya nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaṣyaṅs, tam ebhya udaṣrayaṅs; tasmād bibhyata upāvartanta, tam evādyāpy upāvṛittās. tato vai devebhyaḥ paṣavo 'nnādyāyālambhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnādyāyālambhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 taṃ u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaṣarīra ūrdhvaḥ svargaṃ lokam eshyatīty 8 atha ye tebhyo 'vara āsaṅs ta etaṃ svaruṃ apaṣyan yūpaṣakalaṃ. taṃ tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharaṇe, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dīkshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paṣum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānaṃ nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādṛityam. pīva iva kartavyaḥ. pīvorūpā vai paṣavaḥ. kṛiṣita iva khalu vai yajamāno bhavati. tad yat pīvā paṣur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paṣor aṣnīyāt, purushasya vā esho 'ṣnāti yo 'gnīshomīyasya paṣor aṣnāti; yajamāno hy etenātmānaṃ nishkrīṇīta iti 12 tat-tan nādṛityaṃ. vārtraghnaṃ vā etad dhavir yad agnīshomīyo. 'gnīshomābhyāṃ vā Indro vṛitram ahaṅs. tāv enam abrūtām: āvābhyāṃ vai vṛitram avadhīr, varaṃ te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: ṣvaḥsutyāyām paṣuṃ. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyaṃ caiva līpsitavyaṃ ca || 3 || 8 ||

1 Āprībhir āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainaṃ tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdaṃ sarvaṃ samindhate yad idaṃ kiṃca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātaṃ yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 6 Narāṣaṅsaṃ yajati. prajā vai naro, vāk ṣaṅsaḥ; prajāṃ caiva tad vācaṃ ca prīṇāti. prajāṃ ca vā-

caṃ ca yajamāne dadhāti 7 iḍo yajaty. annaṃ vā iḍo; 'nnam eva tat prīṇāty, annaṃ yajamāne dadhāti. 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishṭir vai duro; vṛishṭim eva tat prīṇati, vṛishṭim annādyaṃ yajamāne dadhāty 10 ushāsānaktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prīṇāty, ahorātrayor yajamānaṃ dadhāti 11 daivyā hotārā yajati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvashṭāraṃ yajati. vāg vai Tvashṭā, vāg ghīdaṃ sarvaṃ tāshṭīva; vācam eva tat prīṇāti, vācaṃ yajamāne dadhāti 14 vanaspatiṃ yajati. prāṇo vai vanaspatiḥ; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 15 svāhākṛitīr yajati. pratishṭhā vai svāhākṛitayaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tābhir yathaṛishy āprīṇīyād. yad yathaṛishy āprīṇāti, yajamānam eva tad bandhutāyā notsṛijati ‖ 4 ‖ 4 ‖

1 Paryagnaye kriyamāṇāyānubrūhīty āhādhvaryur 2 agnir hotā no adhvara iti tṛicam āgneyaṃ gāyatram anvāha paryagni kriyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 3 vājī san pari ṇīyata iti. vājinam iva hy enaṃ santaṃ pariṇayanti 4 pari trivishṭy adhvaraṃ yāty agnī rathīr ivety. esha hi rathīr ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājānām patir 6 ata upapreshya hotar havyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti maitrāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhvaryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati. yāṃ hy anyamanā vācaṃ vadaty, asuryā vai sā vāg adeva-

jushṭâ. tad yan maitrâvaruṇa upapraisham pratipadyate manasaiva tad vâcam îrayati, tan manaseritayâ vâcâ devebhyo havyaṃ sampâdayati || 5 || 5 ||

1 Daivyâḥ ṣamitâra ârabhadhvam uta manushyâ ity âha 2 ye caiva devânâṃ ṣamitâro ye ca manushyâṇâṃ tân eva tat saṃṣâsty 3 upanayata medhyâ dura âṣâsânâ medhapatibhyâm medham iti 4 paṣur vai medho, yajamâno medhapatir; yajamânam eva tat svena medhena samardhayaty 5 atho khalv âhur: yasyai vâva kasyai ca devatâyai paṣur âlabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syân medhapataya iti brûyâd, yadi dvidevatyo medhapatibhyâm iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prâsmâ agnim bharateti 8 paṣur vai nîyamânaḥ sa mṛityum prâpaṣyat, sa devân nânvakâmayataitum. taṃ devâ abruvann: ehi, svargaṃ vai tvâ lokaṃ gamayishyâma iti. sa tathety abravît, tasya vai me yushmâkam ekaḥ purastâd aitv iti. tatheti. tasyâgniḥ purastâd ait, so 'gnim anuprâcyavata 9 tasmâd âhur: âgneyo vâva sarvaḥ paṣur, Agniṃ hi so 'nuprâcyavateti 10 tasmâd v asyâgnim purastâd dharanti 11 stṛiṇîta barhir ity. oshadhyâtmâ vai paṣuḥ, paṣum eva tat sarvâtmânaṃ karoty 12 anv enam mâtâ manyatâm anu pitânu bhrâtâ sagarbhyo 'nu sakhâ sayûthya iti. janitrair evainaṃ tat samanumatam âlabhanta 13 udîcînâñ asya pado ni dhattât, sûryaṃ cakshur gamayatâd, vâtam prâṇam anvavasṛijatâd, antarikham asuṃ, diṣaḥ ṣrotram, pṛithivîṃ ṣarîram ity. eshv evainaṃ tal lokeshv âdadhâty 14 ekadhâsya tvacam âchyatât, purâ nâbhyâ apiṣaso vapâm utkhidatâd, antar evoshmâṇaṃ vârayadhvâd iti. paṣushv eva tat prâṇân dadhâti 15 ṣyenam asya vakshaḥ kṛiṇutât, praṣasâ bâhû, ṣalâ doshaṇî, kaṣyapevâṅsâchidre

ṣroṇī, kavashorū, srekaparṇāshṭhīvantā. shaḍviṅṣatir asya vaṅkrayas, tā anushṭhyoccyāvayatād, gātram-gātram asyānūnaṃ kriṇutād ity aṅgāny evāsya tad gātrāṇi prīṇāty 16 ūvadhyagoham pārthivaṃ khanatād ity āhaushadhaṃ vā ūvadhyam, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati || 6 || 6 ||

1 Asnā rakshaḥ saṃsṛijatād ity āha. tushair vai phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann, asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsṛijatād ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān niravadayate 2 tad āhur: na yajñe rakshasāṃ kīrtayet. kāni rakshāṅsy, riterakshā vai yajña iti 3 tad u vā āhuḥ: kīrtayed eva 4 yo vai bhāginam bhāgān nudate, cayate vainaṃ, sa yadi vainaṃ na cayate 'tha putram atha pautraṃ, cayate tv evainam iti 5 sa yadi kīrtayed, upāṅṣu kīrtayet. tira iva vā etad vāco yad upāṅṣu, tira ivaitad yad rakshāṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco rakshobhāsho janitor 7 yo 'yaṃ rākshasīṃ vācaṃ vadati sa 8 yāṃ vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vāñ 9 nātmanā dṛipyati, nāsya prajāyāṃ dṛipta ājāyate ya evaṃ veda 10 vanishṭhum asya mā rāvishṭorūkam manyamānā, ned vas toke tanaye ravitā ravac chamitāra iti. ye caiva devānāṃ ṣamitāro ye ca manushyāṇāṃ, tebhya evainaṃ tat paridadāty 11 adhrigo ṣamīdhvaṃ, suṣami ṣamīdhvaṃ, ṣamīdhvam adhrigā3u iti trir brūyād apāpeti cādhrigur vai devānāṃ ṣamitāpāpo nigrabhītā, ṣamitṛibhyaṣ caivainaṃ tan nigrabhītṛibhyaṣ ca samprayachati 12 ṣamitāro yad atra sukṛitaṃ kriṇavathāsmāsu tad, yad dushkṛitam anyatra tad ity āhāgnir vai devānāṃ hotāsīt, sa enaṃ vācā vyaṣad; vācā vā enaṃ hotā viṣāsti. tad yad arvāg yat paraḥ kṛintanti

yad ulbaṇam yad vithuram kriyate. śamitṛibhyas caivainat tān nigrabhītṛibhyaś ca samanudiśati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 13 sarvam āyur eti ya evaṃ veda || 7 || 7 ||

1 Purusham vai devāḥ paśum ālabhanta. tasmād ālabdhān medha udakrāmat, so 'śvam prāviśat, tasmād aśvo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa kimpurusho 'bhavat 2 te 'śvam ālabhanta. so 'śvād ālabdhād udakrāmat, sa gām prāviśat, tasmād gaur medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gauramṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād udakrāmat, so 'vim prāviśat, tasmād avir medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat. te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam prāviśat, tasmād ajo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa ushṭro 'bhavat 4 so 'je jyoktamām ivāramata, tasmād esha eteshām paśūnām prayuktatamo yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat, sa imām prāviśat, tasmād iyam medhyābhavad. athainam utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta utkrāntamedhā amedhyāḥ paśavas, tasmād eteshāṃ nāśnīyāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavat. tad yat paśau puroḷāśam anunirvapanti: samedhena naḥ paśuneshṭam asat, kevalena naḥ paśuneshṭam asad iti 8 samedhena hāsya paśuneshṭam bhavati, kevalena hāsya paśuneshṭam bhavati ya evaṃ veda || 8 || 8 ||

1 Sa vā esha paśur evālabhyate yat puroḷāśas 2 tasya yāni kiṃśāruṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalīkaraṇās tad asṛig, yat pishṭaṃ kiknasās tan māṅsaṃ, yat kiṃcitkaṃ sāraṃ tad asthi 3 sarveshāṃ vā esha paśūnām medhena yajate, yaḥ puroḷāśena yajate 4 tasmād āhuḥ: puroḷāśasatraṃ lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvaṃ sindhūñr abhiṣaster avadyād agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha devatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād āhur: na dīkshitasyāṣnīyād iti. sa yad agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati, sarvābhya eva tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣitavyaṃ vapāyāṃ hutāyāṃ, yajamāno hi sa tarhi bhavatīty 7 ānyaṃ divo mātariṣvā jabhāreti puroḷāṣasya yajaty 8 amathnād anyam pari ṣyeno adrer itīta iva ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svadasva havyā sam isho didīhīti puroḷāṣasvishṭakṛito yajati 10 havir evāsmā etat svadayatisham ūrjam ātman dhatta 11 iḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti || 9 || * ||

1 Manotāyai havisho 'vadīyamānasyānubrūhīty āhādhvaryus 2 tvaṃ hy agne prathamo manoteti sūktam anvāha 3 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām manāṅsy otāni. vāg vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāni; gaur vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāny; Agnir vai devānām Manotā, tasmin hi teshām manāṅsy otāny. Agniḥ sarvā Manotā, Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāhā 5 gnīshomā havishaḥ prasthitasyeti havisho yajati 6 havisha iti rūpasamṛiddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya samṛiddhibhiḥ samṛiddhaṃ havyaṃ devān apyeti ya evaṃ veda 8 vanaspatiṃ yajati. prāṇo vai vanaspatir 9 jīvaṃ hāsya havyaṃ devān apyeti yatraivaṃ vidvān vanaspatiṃ yajati 10 svishṭakṛitaṃ yajati. pratishṭhā vai svishṭakṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 1 Iḍām upahvayate. paṣavo vā iḍā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhati dadhāti ‖ 10 ‖ 10 ‖

Iti dvitīyapañcikāyām prathamo 'dhyāyaḥ.

Iti shashṭhādhyāye daṣamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāṅs tanvānān asurā abhyāyan: yajñaveṣasam eshām karishyāma iti; tān āprīte paṣau pura iva paryagner yūpam prati purastād upāyaṅs. te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta yajñasya cātmanaṣ ca guptyai. tā eshām imā agnimayyaḥ puro dīpyamānā bhrājamānā atishṭhaṅs. tā asurā anapadhrishyaivāpādravaṅs. te 'gninaiva purastād asurarakshāṅsy apāghnatāgninā paṣcāt 2 tathaivaitad yajamānā yat paryagni kurvanty, agnimayīr eva tat puras tripuram paryasyante yajñasya cātmanaṣ ca guptyai. tasmāt paryagni kurvanti, tasmāt paryagnaye 'nvāha 3 taṃ vā etam paṣum āprītaṃ santam paryagnikṛitam udañcaṃ nayanti 4 tasyolmukam purastād dharanti 5 yajamāno vā esha nidānena yat paṣur, anena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eti 6 taṃ yatra nihanishyanto bhavanti, tad adhvaryur barhir adhastād upāsyati 7 yad evainam ada āprītaṃ santam paryagnikṛitam bahirvedi nayanti, barhishadam evainaṃ tat kurvanti 8 tasyovadhyagohaṃ khananty 9 aushadhaṃ vā ūvadhyam, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayanti 10 tad āhur: yad esha havir eva yat paṣur, athāsya bahv apaiti lomāni tvag asṛik kushṭhikāḥ ṣaphā vishāṇe, skandati piṣitaṃ: kenāsya tad āpūryata iti 11 yad evaitat paṣau puroḍāṣam anunirvapanti, tenaivāsya tad āpūryate 12 paṣubhyo vai medhā udakrāmaṅs, tau vrīhiṣ caiva yavaṣ ca bhūtāv ajāyetām. tad yat paṣau puroḍāṣam

anunirvapanti: samedhena naḥ paṣuneshṭam asat, kevalena naḥ paṣuneshṭam asad iti 13 samedhena hāsya paṣuneshṭam bhavati, kevalena hāsya paṣuneshṭam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruveṇābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināṅs tad āsye juhoti 6 mam no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushṭim āṣāste 8 stokānām agne medaso ghṛitasyeti, medasaṣ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāṣāna prathamo nishadyety. Agnir vai devānāṃ hotāgne prāṣāna prathamo nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā ṣcotanti medasa iti, medasaṣ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavītaye ṣreshṭhaṃ no dhehi vāryam ity āṣisham āṣāste 12 tubhyaṃ stokā ghṛitaṣcuto 'gne viprāya santyeti, ghṛitaṣcuto hi bhavanty 13 ṛishiḥ ṣreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āṣāste 14 tubhyaṃ ṣcotanty adhrigo ṣacīva stokāso agne medaso ghṛitasyeti, medasaṣ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto bṛihatā bhānunāgā havyā jushasva medhireti havyajushṭim evāṣāsta 16 ojishṭhaṃ te madhyato meda udbhṛitam pra te vayaṃ dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tān devaṣo vihīty 17 abhy evaināṅs tad vashaṭkaroti, yathā somasyāgne vīhīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokās, tasmād iyaṃ stokaṣo vṛishṭir vibhaktopācarati || 12 || 2 ||

1 Tad âhuḥ: kâ svâhâkṛitînâm puronuvâkyâḥ kaḥ praishaḥ kâ yâjyeti 2 yâ evaitâ anvâhaitâḥ puronuvâkyâ, yaḥ praishaḥ sa praisho, yâ yâjyâ sâ yâjyâ 3 tad âhuḥ: kâ devatâḥ svâhâkṛitaya iti 4 Viṣve devâ iti brûyât 5 tasmât svâhâkṛitaṃ havir adantu devâ iti yajantîti 6 devâ vai yajñena ṣrameṇa tapasâhutibhiḥ svargaṃ lokam ajayaṅs, teshâṃ vapâyâm eva hutâyâṃ svargo lokaḥ prâkhyâyata, te vapâm eva hutvânâdṛityetarâṇi karmâṇy ûrdhvâḥ svargaṃ lokam âyaṅs. tato vai manushyâṣ ca ṛishayaṣ ca devânâṃ yajñavâstv abhyâyan: yajñasya kiṃcid eshishyâmaḥ prajñâtyâ iti. te 'bhitaḥ paricaranta ait paṣum eva nirântraṃ ṣayânaṃ, te vidur: iyân vâva kila paṣur yâvatî vapeti 7 sa etâvân eva paṣur yâvatî vapâ 8 tha yad enaṃ tṛitîyasavane ṣrapayitvâ juhvati: bhûyasîbhir na âhutibhir ishṭam asat, kevalena naḥ paṣuneshṭam asad iti 9 bhûyasîbhir hâsyâhutibhir ishṭam bhavati, kevalena hâsya paṣuneshṭam bhavati ya evaṃ veda || 13 || 3 ||

1 Sâ vâ eshâmṛitâhutir eva yad vapâhutir, amṛitâhutir agnyâhutir, amṛitâhutir âjyâhutir, amṛitâhutiḥ somâhutir. etâ vâ aṣarîrâ âhutayo. yâ vai kâṣcâṣarîrâ âhutayo, 'mṛitatvam eva tâbhir yajamâno jayati 2 sâ vâ eshâ reta eva yad vapâ. preva vai reto lîyate preva vapâ lîyate, ṣuklaṃ vai retaḥ ṣuklâ vapâṣarîraṃ vai reto 'ṣarîrâ vapâ. yad vai lohitaṃ yan mâṅsaṃ, tac charîraṃ. tasmâd brûyâd: yâvad alohitaṃ tâvat parivâsayeti 3 sâ pañcâvattâ bhavati. yady api caturavattî yajamânaḥ syâd, atha pañcâvattaiva vapâ 4 jyasyopastṛiṇâti, hiraṇyaṣalko, vapâ, hiraṇyaṣalka, âjyasyopárishṭâd abhighârayati 5 tad âhur: yad dhiraṇyaṃ na vidyeta kathaṃ syâd iti. dvir âjyasyopastîrya vapâm avadâya dvir uparishṭâd abhighârayaty 6 amṛitaṃ vâ âjyam, amṛitaṃ hiraṇyaṃ. tatra sa kâma upâpto ya âjye, tatra sa kâma upâpto yo hiraṇye. tat pañca sampadyante 7 pâ-

ūkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ māṅsam asthi majjā. sa yāvān eva purushas tāvantam yajamānaṃ saṃskṛityāgnāu devayonyāṃ juhoty. Agnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaśarīra ūrdhvaḥ svargaṃ lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhādhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Ushā Aśvinau. ta ete saptabhiḥ-saptabhiś chandobhir āgachanty 3 āsya devāḥ prātaryāvāṇo havaṃ gachanti ya evaṃ veda 4 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyaty ubhaye devāsurā yajñam upāvasann: asmabhyam anuvakshyaty asmabhyam iti. sa vai devebhya evānvabravīt 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 7 prātar vai sa taṃ devebhyo 'nvabravīd. yat prātar anvabravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati rātryā anūcyaḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai. yo vai bhavati yaḥ śreshṭhatām aśnute, tasya vācam proditām anupravadanti. tasmān mahati rātryā anūcyaḥ 9 purā vācaḥ pravaditor anūcyo 10 yad vāci proditāyām anubrūyād, anyasyaivainam uditānuvādinaṃ kuryāt 11 tasmān mahati rātryā anūcyaḥ 12 purā śakunivādād anubrūyān 13 Nirṛiter vā etan mukhaṃ yad vayāṅsi yac chakunayas. tad yat purā śakunivādād anubrūyān: māyajñiyāṃ vācam proditām anupravadishmeti. tasmān mahati rātryā anūcyo 14 'tho khalu yadaivādhvaryur upākuryād, athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopākaroti, vācā hotānvāha; vāg ghi brahma. tatra sa kāma upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyati sarvā devatā āśaṅsanta: māṃ abhi pratipatsyati māṃ abhīti. sa Prajāpatir aikshata: yady ekāṃ devatām

ādishṭām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyantīti. sa etām ṛicam apaṣyad: āpo revatīr ity. āpo vai sarvā devatā, revatyaḥ sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmin devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsya devatābhiḥ prataranuvākaḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātaryajñam asurā yathaujīyāṅso balīyāṅsa evam iti. tān abravīd Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar vajram prahartāsmīty, etāṃ vāva tad ṛicam abravīd. vajras tena yad apāṃnaptrīyā, vajras tena yat trishṭub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṅs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati. ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṅsi prajanayed ity. eshā vāva trir anūktā sarvāṇi chandāṅsi bhavaty, eshā chandasām prajātiḥ || 16 || 6 ||

1 Ṣatam anūcyam āyushkāmasya. ṣatāyur vai purushaḥ ṣatavīryaḥ ṣatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trīṇi ca ṣatāni shashṭiṣ cānūcyāni yajñakāmasya. trīṇi ca vai ṣatāni shashṭiṣ ca saṃvatsarasyāhāni, tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajña 3 upainaṃ yajño namati yasyaivaṃ vidvāṅs trīṇi ca ṣatāni shashṭiṃ cānvāha 4 sapta ca ṣatāni viṅṣatiṣ cānūcyāni prajāpaṣukāmasya. sapta ca vai ṣatāni viṅṣatiṣ ca saṃvatsarasyāhorātrās, tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatir yaṃ prajāyamānaṃ viṣvaṃ rūpam idam anuprajāyate. Prajāpatim eva tat prajāyamānam prajayā paṣubhir anuprajāyate prajātyai 5 prajāyate prajayā paṣubhir ya evaṃ vedāshṭau ṣatāny anūcyāny abrāhmaṇoktasya, yo vā duroktoktaḥ ṣamalagṛihīto yajetāshṭākshara vai gā-

yatrī, gāyatryā vai devāḥ pāpmānaṃ ṣamalam apāghnata. gāyatryaivāsya tat pāpmānaṃ ṣamalam apahanty 7 apa pāpmānaṃ hate ya evaṃ veda 8 sahasram anūcyaṃ svargakāmasya, sahasrāṣvine vā itaḥ svargo lokaḥ, svargasya lokasya samashṭyai sampattyai saṃgatyā 9 aparimitam anūcyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante, sa yad aparimitam anvāha, sarveshāṃ kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād aparimitam evānūcyaṃ 12 saptāgneyāni chandāṅsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandāṅsy anvāha. sapta vai grāmyāḥ paṣavo 15 'va grāmyān paṣūn runddhe ya evaṃ veda 16 saptāṣvināni chandāṅsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhuḥ: katham anūcyaḥ prātaranuvāka iti 2 yathāchandasam anūcyaḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandāṅsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyaḥ prātaranuvākaṣ. catushpādā vai paṣavaḥ, paṣūnām avaruddhyā 4 ardharcaṣa evānūcyo, yathaivainam etad anvāha; pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati. tasmād ardharcaṣa evānūcyas 5 tad āhur: yad vyūḷhaḥ prātaranuvākaḥ, katham avyūḷho bhavatīti. yad evāsya bṛihatī madhyān naitīti, brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāṣ chandobhāgās. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca ṣaṅsanti ca tena stomabhāgāṣ chandobhāgā 7 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā

bhavanti ya evaṃ veda 8 trayastriṅśad vai devāḥ somapās, trayastriṅśad asomapā. ashṭau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiś ca Vashaṭkāraś caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'somapāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsomapān 9 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā bhavanti ya evaṃ veda 10 bhūd ushā ruśatpaśur ity uttamayā paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam aushasyam āśvinaṃ, katham asyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruśatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayoji vāṃ vṛishaṇvasū ratho dasrāv amartyo mādhvī mama śrutaṃ havam ity Aśvinor. evam u hāsyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavanti bhavanti || 18 || 8 ||

Iti dvitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Ṛishayo vai Sarasvatyāṃ satram āsata. te Kavasham Ailūshaṃ somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ kathaṃ no madhye 'dīkshishṭeti. tam bahir dhanvo davahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūḷhaḥ pipāsayā vitta etad aponaptrīyam apaśyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachat. tam āpo 'nūdāyaṅs, taṃ Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā ṛishayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponaptrīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachann upa devānām 4 upāpām priyaṃ dhāma gachaty upa devānāṃ, jayati paramaṃ lokaṃ ya evam veda yaś caivaṃ

vidvān etad aponaptrīyaṃ kurute 5 tat saṃtatam anubrūyāt 6 saṃtatavarshī ha prajābhyaḥ parjanyo bhavati yatraivaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anubrūyāj, jīmūtavarshī ha prajābhyaḥ parjanyaḥ syāt. tasmāt tat saṃtatam evānūcyaṃ 8 tasya triḥ prathamāṃ saṃtatam anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati || 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhvaraṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo adṛiśram āyatīr iti pratidṛiśyamānāsv 5 ā dhenavaḥ payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta: vayam pūrvaṃ yajñaṃ vakshyāmo vayam iti yāś cemāḥ pūrvedyur vasatīvaryo gṛihyante yāś ca prātar ekadhanās. tā Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarcā samajñapayat: sam anyā yanty upa yanty anyā iti. tāḥ samajānata 8 saṃjānānā hāsyāpo yajñaṃ vahanti ya evaṃ vedā 9 po na devīr upa yanti hotriyam iti hotṛicamase samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu ca 10 ver apo 'dhvaryā3u iti hotādhvaryum pṛichaty 11 āpo vai yajño, 'vido yajnā3m ity eva tad āho 12 tem anannamur ity adhvaryuḥ pratyāho 13 temāḥ paśyety eva tad āha 14 tāsv adhvaryo Indrāya somaṃ sotā madhumantam | vṛishṭivaniṃ tīvrāntam bahuramadhyaṃ vasumate rudravata ādityavata ṛibhumate vibhumate vājavate bṛihaspativate viśvadevyāvate | yasyendraḥ pītvā vṛitrāṇi jaṅghanat pra sa janyāni tārisho3m iti pratyuttishṭhati 15 pratyuttheyā vā āpaḥ, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pratyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryāvartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaṣo
'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-
nty adhvabhir ity etām anubruvann anuprapadyeta
20 jāmayo adhvarīyatām | priñcatīr madhunā paya
iti 21 yo 'madhavyo yaṣo 'rtor bubhūshed 22 amūr yā upa
sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-
rcasakāmo 23 'po devīr upa hvaye yatra gāvaḥ pi-
banti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anu-
prapadyetaiteshāṃ kāmānām avaruddhyā 25 etān kāmān
avarunddhe ya evaṃ vedai 26 mā agman revatīr jīva-
dhanyā iti sādyamānāsv anvāha vasatīvarīshv ekadhanāsu
cā 27 gmann āpa uṣatīr barhir edam iti sannāsu. sa
etayā paridadhāti || 20 || 2 ||

1 Ṣiro vā etad yajñasya yat prātaranuvākaḥ, prāṇā-
pānā upāṅṣvantaryāmau, vajra eva vāk. nāhutayor upā-
ṅṣvantaryāmayor hotā vācaṃ visṛjeta 2 yad ahutayor upā-
ṅṣvantaryāmayor hotā vācaṃ visṛjeta, vācā vajreṇa yaja-
mānasya prāṇān viyād. ya enaṃ tatra brūyād: vācā va-
jreṇa yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti,
ṣaṣvat tathā syāt. tasmān nāhutayor upāṅṣvantaryāmayor
hotā vācaṃ visṛjeta 3 prāṇaṃ yacha svāhā tvā su-
hava sūryāyety upāṅṣum anumantrayeta, tam abhiprā-
net: prāṇa prāṇam me yachety. apānaṃ yacha
svāhā tvā suhava sūryāyety antaryāmam anumantra-
yeta, tam abhyapāned: apānāpānam me yacheti. vyā-
nāya tvety upāṅṣusavanaṃ grāvāṇam abhimṛiṣya vācaṃ
visṛjata 4 ātmā vā upāṅṣusavana, ātmany eva tad dhotā
prāṇān pratidhāya vācaṃ visṛjate sarvāyuḥ sarvāyutvāya
5 sarvam āyur eti ya evaṃ veda || 21 || 3 ||

1 Tad āhuḥ: sarpe3t | na sarpe3t iti | sarped iti haika
āhur, ubhayeshāṃ vā esha devamanushyāṇāṃ bhaksho yad
bahishpavamānas, tasmād enam abhisaṃgachanta iti va-

dantas 2 tat-tan nādṛityaṃ 3 yat sarped, ṛicam eva tat sāmno 'nuvartmānaṃ kuryād. ya enaṃ tatra brūyād: anuvartmā nvā ayaṃ hotā sāmagasyābhūd, udgātari yaśo 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti, śaśvat tathā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devānām iha somapītho yajñe barhishi vedyā3m | tasyāpi bhakshayāmasīty 6 evam u hāsyātmā somapīthād anantarito bhavaty 7 atho brūyān: mukham asi mukham bhūyāsam iti 8 mukhaṃ vā etad yajñasya yad bahishpavamāno 9 mukhaṃ sveshu bhavati, śreshṭhaḥ svānām bhavati ya evaṃ veda 10 surī vai Dīrghajihvī devānām prātaḥsavanam avālet, tad vyamādyat. te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam idaṃ nishkurutam iti. tau tathety abrūtāṃ, tau vai vo varaṃ vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: prātaḥsavane payasyāṃ. sainayor eshācyutā, varavṛitā hy enayos. tad yad asyai vimattam iva tad asyai samṛiddhaṃ, vimattam iva hi tau tayā nirakurutām || 22 || 4 ||

1 Devānāṃ vai savanāni nādhriyanta. ta etān puroḷāśān apaśyaṅs, tān anusavanaṃ niravapan savanānāṃ dhṛityai, tato vai tāni teshām adhriyanta 2 tad yad anusavanam puroḷāśā nirupyante, savanānām eva dhṛityai; tathā hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat puroḷāśās, tat puroḷāśānām puroḷāśatvaṃ 4 tad āhur: anusavanam puroḷāśān nirvaped, ashṭākapālam prātaḥsavana, ekādaśakapālam mādhyaṃdine savane, dvādaśakapālaṃ tṛitīyasavane; tathā hi savanānāṃ rūpaṃ tathā chandasām iti 5 tat-tan nādṛityam. aindrā vā ete sarve nirupyante yad anusavanam puroḷāśās, tasmāt tān ekādaśakapālān eva nirvapet 6 tad āhur: yato ghṛitenānaktaṃ syāt tataḥ puroḷāśasya prāśnīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahann iti 7 tat-tan nādṛityam. havir vā etad yad utpūtam. somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaş ca prāşnīyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havīṅshy: ājyaṃ dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainaṃ svadhā upaksharanti ya evaṃ veda || 23 || 6 ||

1 Yo vai yajñaṃ havishpaṅktiṃ veda, havishpaṅktinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyety esha vai yajño havishpaṅktir, havishpaṅktinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapaṅktiṃ vedāksharapaṅktinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapaṅktir, aksharapaṅktinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñaṃ narāṣaṅsapaṅktiṃ veda, narāṣaṅsapaṅktinā yajñena rādhnoti. dvinārāṣaṅsam prātaḥsavanaṃ dvinārāṣaṅsam mādhyaṃdinaṃ savanaṃ sakṛinnārāṣaṅsaṃ tṛitīyasavanam, esha vai yajño narāṣaṅsapaṅktir. narāṣaṅsapaṅktinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñaṃ savanapaṅktiṃ veda, savanapaṅktinā yajñena rādhnoti. paṣur upavasathe trīṇi savanāni paṣur anūbandhya ity esha vai yajñaḥ savanapaṅktiḥ, savanapaṅktinā yajñena rādhnoti ya evaṃ veda 5 harivāṅ Indro dhānā attu, pūshaṇvān karambhaṃ, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpaṅktyā yajaty 6 ṛiksāme vā Indrasya harī 7 paṣavaḥ Pūshānnaṃ karambhaḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānāṃ yajamānaṃ sāyujyam sarūpatāṃ salokatāṃ gamayati. gachati ṣreyasaḥ sāyujyaṃ, gachati ṣreshṭhatāṃ ya evaṃ veda 11 havir Agne vīhīty anusavanam puroḷāṣasvishṭakṛito yajaty 12 Avatsāro vā etenāgneḥ priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda yaṣ caivaṃ vidvān etayā havishpaṅktyā yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity ashṭamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann. aham prathamaḥ pibeyam aham prathamaḥ pibeyam ity evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma, sa yo na ujjeshyati sa prathamaḥ somasya pāsyatīti. tatheti. ta ājim ayus, teshām ājiṃ yatām abhisṛishṭānāṃ Vāyur mukham prathamaḥ pratyapadyatāthendro 'tha Mitrāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jayatīti. tam anuparāpatat: saha nāv, athojjayāveti. sa nety abravīd, aham evojjeshyāmīti. tṛitīyam me, 'thojjayāveti. neti haivābravīd, aham evojjeshyāmiti. turīyam me, 'thojjayāveti. tatheti. taṃ turīye 'tyārjata, tat turīyabhāg Indro 'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatāṃ saha Mitrāvaruṇau sahāṣvinau, ta eshām ete yathojjitam bhakshā: Indravāyvoḥ prathamo 'tha Mitrāvaruṇayor athāṣvinoḥ 4 sa esha indraturīyo graho gṛihyate yad aindravāyavas 5 tad etad ṛishiḥ paṣyann abhyanūvāca: niyutvāñ indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satvanāṃ vittim prayanti, turīye haiva saṃgrahītāro vadante 'munaivānūkāṣena, yad ada Indraḥ sārathir iva bhūtvodajayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prāṇaṣ caindravāyavaṣ, cakshuṣ ca manaṣ ca maitrāvaruṇaḥ, ṣrotraṃ cātmā cāṣvinas 3 tasya haitasyaindravāyavasyāpy eke 'nushṭubhau puronuvākye kurvanti gāyatryau yājye 4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad api chandobhyāṃ yathāyathaṃ klapsyete iti 5 tat-tan nādṛityaṃ. vyṛiddhaṃ vā etad yajñe kriyate yatra puronu-

vâkyâ jyâyasî yâjyâyai. yatra vai yâjyâ jyâyasî, tat samriddham, atho yatra same. yasyo tat kâmâya tathâ kuryât prâṇasya ca vâcaś cātraiva tad upâptaṃ 6 vâyavyâ pûrvâ puronuvâkyaindravâyavy uttaraivaṃ yâjyayoḥ. sâ yâ vâyavyâ tayâ prâṇaṃ kalpayati, Vâyur hî prâṇo. 'tha yaindravâyavî tasyai yad aindram padaṃ tena vâcaṃ kalpayati, vâg ghy aindry. upo taṃ kâmam âpnoti yaḥ prâṇe ca vâci ca, na yajñe vishamaṃ karoti || 26 || 2 ||

1 Prâṇâ vai dvidevatyâ, ekapâtrâ grihyante tasmât prâṇâ ekanâmâno, dvipâtrâ hûyante tasmât prâṇâ dvandvaṃ 2 yenaivâdhvaryur yajushâ prayachati, tena hotâ pratigrihṇâty 3 esha vasuḥ purûvasur iha vasuḥ purûvasur mayi vasuḥ purûvasur vâkpâ vâcam me pâhîty aindravâyavam bhakshayaty 4 upahûtâ vâk saha prâṇenopa mâṃ vâk saha prâṇena hvayatâm; upahûtâ rishayo daivyâsas tanûpâvânas tanvas tapojâ, upa mâm rishayo daivyâso hvayantâṃ tanûpâvânas tanvas tapojâ iti 5 prâṇâ vâ rishayo daivyâsas tanûpâvânas tanvas tapojâs, tân eva tad upahvayata 6 esha vasur vidadvasur iha vasur vidadvasur mayi vasur vidadvasuś cakshushpâś cakshur me pâhîti maitrâvaruṇam bhakshayaty. upahûtaṃ cakshuḥ saha manasopa mâṃ cakshuḥ saha manasâ hvayatâm; upahûtâ rishayo daivyâsas tanûpâvânas tanvas tapojâ, upa mâm rishayo daivyâso hvayantâṃ tanûpâvânas tanvas tapojâ iti. prâṇâ vâ rishayo daivyâsas tanûpâvânas tanvas tapojâs, tân eva tad upahvayata 7 esha vasuḥ saṃyadvasur iha vasuḥ saṃyadvasur mayi vasuḥ saṃyadvasuḥ śrotrapâḥ śrotram me pâhîty âśvinam bhakshayaty. upahûtaṃ śrotraṃ sahâtmanopa mâṃ śrotraṃ sahâtmanâ hvayatâm; upahûtâ rishayo daivyâsas tanûpâvânas

tanvas tapojā, upa mām ṛishayo daivyāso hvayantām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayate 8 purastāt pratyañcam aindravāyavam bhakshayati, tasmāt purastāt prāṇāpānau. purastāt pratyañcam maitrāvaruṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ parihāram āśvinam bhakshayati, tasmān manushyāś ca paśavaś ca sarvato vācam vadantīm śṛiṇvanti || 27 || 2 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prāṇānām saṃtatyai prāṇānām avyavachedāya 2 prāṇā vai dvidevatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvidevatyānām anuvashaṭkuryād asaṃsthitān prāṇān saṃsthāpayet, saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, śaśvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt 4 tad āhur: dvir āgūrya maitrāvaruṇo dviḥ preshyati, sakṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti 5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇāguretāgurā vajreṇa yajamānasya prāṇān viyād. ya enaṃ tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt prāṇa enaṃ hāsyatīti, śaśvat tathā syāt. tasmāt tatra hotāntareṇa nāgureta 6 tho mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati; yāṃ hy anyamanā vācaṃ vadaty, asuryā vai sā vāg adevajushṭā. tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājaiś caranti, prāṇān eva tad yajamāne dadhati 2 shaḷ ṛitunoti yajanti, prāṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yajanty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety uparishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam prāṇas tredhā vihitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛitunetî yajanti, prāṇānāṃ saṃtatyai prāṇānām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām anuvashaṭkuryād, asaṃsthitā vā ṛitava, ekaika eva 7 yad ṛituyājānām anuvashaṭkuryād asaṃsthitān ṛitūn saṃsthāpayet, saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān ṛitūn samatishṭhipad dushshamam bhavishyatīti, ṣaṣvat tathā syāt. tasmān nartuyājānām anuvashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paṣava iḷā. dvidevatyān bhakshayitvelām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāṣnīyā3t | hotṛicamasam bhakshaye3t iti | 3 avāntareḷām eva pūrvām prāṣnīyād, atha hotṛicamasam bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati, tenāsya somapīthaḥ pūrvo bhakshito bhavati. tasmād avāntareḷām eva pūrvām prāṣnīyād, atha hotṛicamasam bhakshayet. tad ubhayato 'nnādyam parigṛihṇāti somapīthābhyām, annādyasya parigṛihītyai 5 prāṇā vai dvidevatyā, ātmā hotṛicamaso. dvidevatyānāṃ saṃsravān hotṛicamase samavanayaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyuḥ sarvāyutvāya 6 sarvam āyur eti ya evaṃ veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṅs tad asurā akurvaṅs, te samāvadvīryā evāsan na vyāvartanta. tato vai devā etaṃ tūshṇīṃṣaṅsam apaṣyaṅs, tam eshām asurā nānvavāyaṅs. tūshṇīṃṣāro vā esha yat tūshṇīṃṣaṅso 2 devā vai yaṃ-yam eva vajram asurebhya udayachaṅs, taṃ-tam eshām asurāḥ pratyabudhyanta. tato vai devā etaṃ tūshṇīṃṣaṅsaṃ vajram apaṣyaṅs, tam ebhya udayachaṅs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṅs, tenainān apratibuddhenāghnaṅs. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyāyan: yajñavesasam eshām karishyāma iti. tān samantām erodārān pariyattān udapaşyaṅs, te 'bruvan: saṃsthāpayāmemaṃ yajñaṃ, yajñaṃ no 'surā mā vadhishur iti. tatheti. taṃ tūshṇīṃşaṅse saṃsthāpayan: bhūr Agnir jyotir jyotir Agnir ity ājyapraüge saṃsthāpayann: Indro jyotir bhuvo jyotir Indra iti nishkevalyamarutvatīye saṃsthāpayan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiṣvadevāgnimārute saṃsthāpayaṅs. tam evaṃ tūshṇīṃşaṅse saṃsthāpayaṅs, tam evaṃ tūshṇīṃşaṅse saṃsthāpya tenārishṭenodṛicam āṣnuvata 5 sa tadā vāva yajñaḥ saṃtishṭhate, yadā hotā tūshṇīṃşaṅsaṃ şaṅsati 6 sa ya enaṃ şaste tūshṇīṃşaṅsa upa vā vaded anu vā vyāharet, tam brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam adyemaṃ şaste tūshṇīṃşaṅse saṃsthāpayāmas. taṃ yathā gṛihān itaṃ karmaṇānusamiyād, evam evainam idam anusamima iti. sa ha vāva tām ārtim ṛichati, ya evaṃ vidvān saṃşaste tūshṇīṃşaṅsa upa vā vadaty anu vā vyāharati. tasmād evaṃ vidvān saṃşaste tūshṇīṃşaṅse nopavaden, nānuvyāharet || 31 || 7 ||

1 Cakshūṅshi vā etāni savanānāṃ yat tūshṇīṃşaṅso. bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya cakshushī, Indro jyotir bhuvo jyotir Indra iti mādhyaṃdinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ Sūrya iti tṛitīyasavanasya cakshushī 2 cakshushmadbhiḥ savanai rādhnoti, cakshushmadbhiḥ savanaiḥ svargaṃ lokam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat tūshṇīṃşaṅsa. ekā satī vyāhṛitir dvedhocyate, tasmād ekaṃ sac cakshur dvedhā 4 mūlaṃ vā etad yajñasya yat tūshṇīṃşaṅso. yaṃ kāmayetānāyatanavān syād iti, nāsya yajñe tūshṇīṃşaṅsaṃ şaṅsed, unmūlam eva tad yajñam parābhavantam anu parābhavati 5 tad u vā āhuḥ: şaṅsed

evāpi vai tad ṛitvije 'hitaṃ, yad dhotā tūshṇīṃṣaṅsaṃ na ṣaṅsaty. ṛitviji hi sarvo yajñaḥ pratishṭhito yajñe yajamānas, tasmāc chaṅstavyaḥ ṣaṅstavyaḥ || 32 || 8 ||

Iti dvitīyapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti navamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Brahma vā āhāvaḥ, kshatraṃ nivid, viṭ sūktam. āhvayate 'tha nividaṃ dadhāti. brahmaṇy eva tat kshatram anuniyunakti. nividaṃ ṣastvā sūktaṃ ṣaṅsati. kshatraṃ vai nivid viṭ sūktaṃ, kshatra eva tad viṣam anuniyunakti 2 yaṃ kāmayeta: kshatreṇainaṃ vyardhayānīti, madhya etasyai nividaḥ sūktaṃ ṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaivainaṃ tad vyardhayati 3 yaṃ kāmayeta: viṣainaṃ vyardhayānīti, madhya etasya sūktasya nividaṃ ṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, viṣaivainaṃ tad vyardhayati 4 yam u kāmayeta: sarvam evāsya yathāpūrvam ṛiju kḷiptaṃ syād ity, āhvayetātha nividaṃ dadhyād atha sūktaṃ ṣaṅset. so sarvasya kḷiptiḥ 5 Prajāpatir vā idam eka evāgra āsa. so 'kāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa vācam ayachat, sa saṃvatsarasya parastād vyāharad dvādaṣakṛitvo. dvādaṣapadā vā eshā nivid, etāṃ vāva tāṃ nividaṃ vyāharat, tāṃ sarvāṇi bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paṣyann abhyanūvāca: s a p ū r v a y ā n i v i d ā k a v y a t ā y o r i m ā ḥ p r a j ā a j a n a y a n m a n ū n ā m iti 7 tad yad etāṃ purastāt sūktasya nividaṃ dadhāti, prajātyai 8 prajāyate prajayā paṣubhir ya evaṃ veda || 33 || 1 ||

1 A g n i r d e v e d d h a iti ṣaṅsaty. asau vā Agnir deveddha, etaṃ hi devā indhata. etam eva tad etasmiṅl loka āyātayaty 2 A g n i r m a n v i d d h a iti ṣaṅsaty. ayaṃ vā Agnir manviddha, imaṃ hi manushyā indhate. 'gnim eva tad asmiṅl loka āyātayaty 3 A g n i ḥ s u s h a m i d iti ṣaṅsati. Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānaṃ

saminddhe svayam idaṃ sarvaṃ yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṅsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiñl loka āyātayati 5 hotā manuvṛita iti śaṅsaty. ayaṃ vā Agnir hotā manuvṛito, 'yaṃ hi sarvato manushyair vṛito. 'gnim eva tad asmiñl loka āyātayati 6 praṇīr yajñānām iti śaṅsati. Vāyur vai praṇīr yajñānāṃ. yadā hi prāṇity, atha yajño 'thāgnihotraṃ. Vāyum eva tad antarikshaloka āyātayati 7 rathīr adhvarāṇām iti śaṅsaty. asau vai rathīr adhvarāṇām, esha hi yathaitac carati rathīr ivaitam eva tad etasmiñl loka āyātayaty 8 atūrto hoteti śaṅsaty. ayaṃ vā Agnir atūrto hotemaṃ ha na kaś cana tiryañcaṃ taraty. Agnim eva tad asmiñl loka āyātayati 9 tūrṇir havyavāḷ iti śaṅsati. Vāyur vai tūrṇir havyavāḍ, Vāyur hīdaṃ sarvaṃ sadyas tarati yad idaṃ kiṃca, Vāyur devebhyo havyaṃ vahati. Vāyum eva tad antarikshaloka āyātayaty 10 ā devo devān vakshad iti śaṅsaty. asau vai devo devān āvahaty, etam eva tad etasmiñl loka āyātayati 11 yakshad Agnir devo devān iti śaṅsaty. ayaṃ vā Agnir devo devān yajaty, Agnim eva tad asmiñl loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṅsati. Vāyur vai jātavedā, Vāyur hīdaṃ sarvaṃ karoti yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati ‖ 34 ‖ 2 ‖

1 Pra vo devāyāgnaya ity anushṭubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithunam eva tad ukthamukhe karoti prajātyai 4 prajāyate prajayā paśubhir ya evaṃ veda 5 pra vo devāyāgnaya ity evānushṭubhaḥ. prathame pade viharati, vajram eva tat parovarīyāṅsaṃ karoti. samasyaty evottare pade. ārambhaṇato vai vajrasyāṇīmātho daṇḍasyatho paraśor. vajram

eva tat praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai || 35 || 3 ||

1 Devāsurā vā eshu lokesha samayatanta. te vai devāḥ sada evāyatanam akurvata, tān sadaso 'jayaṅs. ta āgnīdhraṃ samprāpadyanta. te tato na parājayanta. tasmād āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta. yad āgnīdhre 'dhārayanta tad āgnīdhrasyāgnīdhratvaṃ 2 teshāṃ vai devānām asurāḥ sadasyān agnīn nirvāpayāṃ cakrus. te devā āgnīdhrād eva sadasyān agnīn viharanta, tair asurarakshāṅsy apāghnata. tathaivaitad yajamānā āgnīdhrād eva sadasyān agnīn viharanty, asurarakshāṅsy eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṅs tad ājyānām ājyatvaṃ 4 tāsāṃ vai hotrāṇām āyatīnām ājayantīnām achāvākīyāhīyata. tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām ojishṭhau balishṭhau sahishṭhau sattamau pārayishṇutamau. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṅsatīndrāgnī hi tasyām adhyāstāṃ 5 tasmād u parastād anye hotrakāḥ sadaḥ prasarpanti paṣcāchāvākaḥ, paṣceva hi hīno 'nusaṃjigamishati 6 tasmād yo brāhmaṇo bahvṛico vīryavān syāt so 'syāchākīyāṃ kuryāt, tenaiva sāhīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas. tasyaitāv antarau raṣmī yad ājyapraüge. tad yad ājyena pavamānam anuṣaṅsati praügeṇājyaṃ, devarathasyaiva tad antarau raṣmī viharaty alobhāya 2 tām anukṛitim manushyarathasyaivāntarau raṣmī viharanty alobhāya 3 nāsya devaratho lubhyati na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva stotram evaṃ ṣastram. pāvamānīshu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ ṣaṅsati: katham asya pāvamānyo 'nuṣastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishiṇoktam: agnir ṛishiḥ pavamāna ity 7 evam u hāsyāgneyībhir eva pratipadyamānasya pāvamānyo 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śastram. gāyatrīshu sāmagāḥ stuvata, ānushṭubham hotājyaṃ śaṅsati: katham asya gāyatryo 'nuśastā bhavantīti 9 sampadeti brūyāt 10 saptaitā anushṭubhas, tās triḥ prathamayā trir uttamayaikādaśa bhavanti. virāḍ yājyā dvādaśī. na vā ekenāksharena chandāṅsi viyanti na dvābhyām. tāḥ shoḍaśa gāyatryo bhavanty 11 evam u hāsyānushṭubbhir eva pratipadyamānasya gāyatryo 'nuśastā bhavanty 12 agna indraś ca dāśusho duroṇa ity āgnendryā yajati 13 na vā etāv Indrāgnī santau vyajayetām, āgnendrau vā etau santau vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā virāṭ trayastriṅśadaksharā bhavati. trayastriṅśad vai devāḥ: ashṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiś ca Vashaṭkāraś ca. tat prathama ukthamukhe devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 15 tad āhur: yathā vāva śastram evaṃ yājyāgneyaṃ hotājyaṃ śaṅsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry aindrāgnī vai sā, sendrāgnam etad ukthaṃ graheṇa ca tūshṇīṃśaṅsena ca 17 ndrāgnī ā gataṃ sutaṃ gīrbhir nabho vareṇyam | asya pātaṃ dhiyeshitety aindrāgnam adhvaryur grahaṃ gṛihṇāti, bhūr Agnir jyotir jyotir Agnir Indro jyotir bhuvo jyotir Indraḥ Sūryo jyotir jyotiḥ svaḥ Sūrya iti hotā tūshṇīṃśaṅsaṃ śaṅsati: tad yathaiva śastram evaṃ yājyā || 37 || 5 ||

1 Hotṛijapaṃ japati, retas tat siñcaty 2 upāṅśu japaty, upāṅśv iva vai retasaḥ siktiḥ 3 purāhāvāj japati. yad vai kiṃcordhvam āhāvāc, chastrasyaiva tat 4 parāñcaṃ catushpady āsīnam abhyāhvayate, tasmāt parāñco bhūtvā catushpādo retaḥ siñcanti 5 samyaṅ dvipād bhavati, tasmāt samyañco bhūtvā dvipādo retaḥ siñcanti 6 pitā Mātariśvety āha. prāṇo vai pitā prāṇo Mātariśvā prāṇo

reto, retas tat siñcaty 7 achidrâ padâ dhâ iti. reto vâ achidram, ato hy achidraḥ sambhavaty 8 achidrokthâ kavayaḥ śaṅsann iti. ye vâ anûcânâs te kavayas, ta idam achidraṃ retaḥ prajanayann ity eva tad âha 9 somo viśvavin nîthâni neshad bṛihaspatir ukthâmadâni śaṅsishad iti. brahma vai Bṛihaspatiḥ, kshatraṃ Somaḥ, stutaśastrâṇi nîthâni cokthâmadâni ca. daivena caivaitad brahmaṇâ prasûto daivena ca kshatreṇokthâni śaṅsaty 10 etau ha vâ asya sarvasya prasavasyeśâte yad idaṃ kiṃca 11 tad yad etâbhyâm aprasûtaḥ karoty, akṛitaṃ tad, akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nâsyâkṛitaṃ kṛitam bhavati ya evaṃ veda 13 vâg âyur viśvâyur viśvam âyur ity âha. prâṇo vâ âyuḥ, prâṇo reto, vâg yonir; yoniṃ tad upasaṃdhâya retaḥ siñcati 14 ka idaṃ śaṅsishyati sa idaṃ śaṅsishyatity âha. Prajâpatir vai kaḥ, Prajâpatiḥ prajanayishyatity eva tad âha || 38 || 6 ||

1 Âhûya tûshṇîṃśaṅsaṃ śaṅsati, retas tat siktaṃ vikaroti. siktir vâ agre 'tha vikṛitir 2 upâṅśu tûshṇîṃśaṅsaṃ śaṅsaty, upâṅśv iva vai retasaḥ siktis 3 tira iva tûshṇîṃśaṅsaṃ śaṅsati, tira iva vai retâṅsi vikriyante 4 shaṭpadaṃ tûshṇîṃśaṅsaṃ śaṅsati. shaḍvidho vai purushaḥ shaḷaṅga, âtmânam eva tat shaḍvidhaṃ shaḷaṅgaṃ vikaroti 5 tushṇîṃśaṅsaṃ śastvâ purorucaṃ śaṅsati, retas tad vikṛitam prajanayati. vikṛitir vâ agre 'tha jâtir 6 uccaiḥ purorucaṃ śaṅsaty, uccair evainaṃ tat prajanayati 7 dvâdaśapadâm purorucaṃ śaṅsati. dvâdaśa vai mâsâḥ saṃvatsaraḥ, saṃvatsaraḥ Prajâpatiḥ, so 'sya sarvasya prajanayitâ. sa yo 'sya sarvasya prajanayitâ, sa evainaṃ tat prajayâ paśubhiḥ prajanayati prajâtyai 8 prajâyate prajayâ paśubhir ya evaṃ veda 9 jâtavedasyâm purorucaṃ śaṅsati jâtavedonyaṅgâm 10 tad âhur: yat tṛitîyasavanam eva jâtavedasa âyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucaṃ śaṅsatīti 11 prāṇo vai jātavedāḥ, sa hi jātānāṃ veda. yāvatāṃ vai sa jātānāṃ veda te bhavanti, yeshām u na veda kim u te syur. yo vā ājya ātmasaṃskṛitiṃ veda, tat suviditam ‖ 39 ‖ 7 ‖

1 Pra vo devāyāgnaya iti śaṅsati. prāṇo vai pra, prāṇaṃ hīmāni sarvāṇi bhūtāny anuprayanti. prāṇam eva tat sambhāvayati, prāṇaṃ saṃskurute 2 dīdivāṅsam apūrvyam iti śaṅsati. mano vai dīdāya, manaso hi na kiṃ cana pūrvam asti. mana eva tat sambhāvayati, manaḥ saṃskurute 3 sa naḥ śarmāṇi vītaye iti śaṅsati. vāg vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā ayāṅsīti. vācam eva tat sambhāvayati, vācaṃ saṃskuruta 4 uta no brahmann avisha iti śaṅsati. śrotraṃ vai brahma, śrotreṇa hi brahma śṛiṇoti, śrotre brahma pratishṭhitaṃ. śrotram eva tat sambhāvayati, śrotraṃ saṃskurute 5 sa yantā vipra eshām iti śaṅsaty. apāno vai yantāpānena hy ayaṃ yataḥ prāṇo na parāṅ bhavaty. apānam eva tat sambhāvayaty, apānaṃ saṃskuruta 6 ṛitāvā yasya rodasī iti śaṅsati. cakshur vā ṛitaṃ. tasmād yataro vivadamānayor āhāham anusṭhyā cakshushādarśam iti, tasya śrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ saṃskurute 7 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāty. ātmā vai samastaḥ sahasravāṅs tokavān pushṭimān. ātmānam eva tat samastaṃ sambhāvayaty, ātmānaṃ samastaṃ saṃskurute 8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ. puṇyām eva tal lakshmīṃ sambhāvayati, puṇyāṃ lakshmīṃ saṃskurute 9 sa evaṃ vidvāṅś chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda 10 yo vai tad veda yathā chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam || 40 || 8 ||

1 Shaṭpadaṃ tūshṇīṃṣaṅsaṃ ṣaṅsati. shaḍ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvadaṣapadām puroruca ṃ ṣaṅsati. dvādaṣa vai māsā. māsān eva tat kalpayati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṅsaty. antarikshaṃ vai prāntarikshaṃ himāni sarvāṇi bhūtāny anuprayanty. antariksham eva tat kalpayaty, antariksham apyeti 4 didivāṅsam apūrvyam iti ṣaṅsaty. asau vai didāya yo 'sau tapaty, etasmād dhi na kiṃ cana pūrvam asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣarmāṇi vītaya iti ṣaṅsaty. Agnir vai ṣarmāṇy annādyāni yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta no brahmann avisha iti ṣaṅsati. candramā vai brahma. candramasam eva tat kalpayati, candramasam apyeti 7 sa yantā vipra eshām iti ṣaṅsati. Vāyur vai yantā, Vāyunā hīdaṃ yatam antarikshaṃ na samṛichati. Vāyum eva tat kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣaṅsati. dyāvāpṛithivī vai rodasī. dyāvāpṛithivī eva tat kalpayati, dyāvāpṛithivī apyeti 9 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāti. saṃvatsaro vai samastaḥ sahasravāṅs tokavān pushṭimān. saṃvatsaram eva tat samastaṃ kalpayati, saṃvatsaraṃ samastam apyeti 10 yājyayā yajati. vṛishṭir vai yājyā vidyud eva, vidyud dhīdaṃ vṛishṭim annādyaṃ samprayachati. vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evaṃ vidvān etanmayo devatāmayo bhavati bhavati || 41 || 9 ||

Iti dvitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti daṣamadhyāye navamaḥ khaṇḍaḥ.

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1 Grahoktham vā etad yat praügam. nava prātar grahā gṛihyante, navabhir bahishpavamāne stuvate. stute stome daṣamam gṛihṇāti, hiṃkāra itarāsāṃ daṣamaḥ. so sā sammā 2 vāyavyam ṣaṅsati, tena vāyavya ukthavān 3 aindravāyavam ṣaṅsati, tenaindravāyava ukthavān 4 maitrāvaruṇam ṣaṅsati, tena maitrāvaruṇa ukthavān 5 āṣvinam ṣaṅsati, tenāṣvina ukthavān 6 aindram ṣaṅsati, tena ṣukrāmanthinā ukthavantau 7 vaiṣvadevam ṣaṅsati, tenāgrayaṇa* ukthavān 8 sārasvatam ṣaṅsati 9 na sārasvato graho 'sti 10 vāk tu Sarasvatī. ye tu keca vācā grahā gṛihyante, te 'sya sarve ṣastokthā 11 ukthino bhavanti ya evam veda || 1 || 1 ||

1 Annādyam vā etenāvaruṇddhe yat praügam. anyānyā-devatā praüge ṣasyate, 'nyad-anyad uktham praüge kriyate 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evam vedai3tad dha vai yajamānasyādhyātmatamam ivoktham yat praügam. tasmād enainaitad upekshyatamam ivety āhur, etena hy enam hotā saṃskarotīti 4 vāyavyam ṣaṅsati. tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ purushasya prathamam sambhavataḥ sambhavatīti. yad vāyavyam ṣaṅsati, prāṇam evāsya tat saṃskaroty 5 aindravāyavam ṣaṅsati. yatra vāva prāṇas tad apāno. yad aindravāyavam ṣaṅsati, prāṇāpānāv evāsya tat saṃskaroti 6 maitrāvaruṇam ṣaṅsati. tasmād āhuṣ: cakshuḥ purushasya prathamam sambhavataḥ sambhavatīti. yan maitrāvaruṇam ṣaṅsati, cakshur evāsya tat saṃskaroty 7 āṣvinam ṣaṅsati. tasmāt kumāram jātam saṃvadanta: upa vai ṣuṣrūshate, ni vai dhyāyatīti. yad āṣvinam ṣaṅsati, ṣrotram evāsya tat saṃskaroty 8 aindram ṣaṅsati. tasmāt kumāram jātam saṃva-

dante: pratidhārayati vai grīvā atho ṣira iti. yad aindraṃ ṣaṅsati, vīryaṃ evāsya tat saṃskaroti 9 vaiṣvadevaṃ ṣaṅsati. tasmāt kumāro jātaḥ paṣceva pracarati, vaiṣvadevāni hy aṅgāni. yad vaiṣvadevaṃ ṣaṅsaty, aṅgāny evāsya tat saṃskaroti 10 sārasvataṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ jaghanyā vāg āviṣati, vāg ghi Sarasvatī. yat sārasvataṃ ṣaṅsati, vācam evāsya tat saṃskaroty 11 esha vai jāto jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthebhyaḥ sarvebhyaṣ chandobhyaḥ sarvebhyaḥ praügebhyaḥ sarvebhyaḥ savanebhyo ya evaṃ veda yasya caivaṃ vidusha etac chaṅsanti || 2 || 2 ||

1 Prāṇānāṃ vā etad ukthaṃ yat praügaṃ. sapta devatāḥ ṣaṅsati. sapta vai ṣīrshan prāṇāḥ, ṣīrshann eva tat prāṇān dadhāti 2 kiṃ sa yajamānasya pāpabhadram ādriyeteti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā kāmayeta tathā kuryād 3 yaṃ kāmayeta: prāṇenainaṃ vyardhayānīti, vāyavyam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. prāṇenaivainaṃ tad vyardhayati 4 yaṃ kāmayeta: prāṇāpānābhyām enaṃ vyardhayānīty, aindravāyavam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evainaṃ tad vyardhayati 5 yaṃ kāmayeta: cakshushainaṃ vyardhayānīti, maitrāvaruṇam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. cakshushaivainaṃ tad vyardhayati 6 yaṃ kāmayeta: ṣrotreṇainaṃ vyardhayānīty, āṣvinam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. ṣrotreṇaivainaṃ tad vyardhayati 7 yaṃ kāmayeta: vīryeṇainaṃ vyardhayānīty, aindram asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. vīryeṇaivainaṃ tad vyardhayati 8 yaṃ kāmayetāṅgair enaṃ vyardhayānīti, vaiṣvadevam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham.

aṅgair evainaṃ tad vyardhayati 9 yaṃ kāmayeta: vācainaṃ vyardhayānīti, sārasvatam asya lubdhaṃ śaṅsed. ṛicāṃ vā padaṃ vālīyāt, tenaiva tal lubdhaṃ. vācaivainaṃ tad vyardhayati 10 yam u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsya yathāpūrvam ṛiju kliptaṃ śaṅset. sarvair evainaṃ tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṃ veda || 3 || 4 ||

1 Tad āhur: yathā vāva stotram evaṃ śastram. āgneyīshu sāmagāḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuśastā bhavantīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ 'pravān iva dahati, tad asya vāyavyaṃ rūpaṃ. tad asya tenānuśaṅsaty 4 atha yad dvaidham iva kṛitvā dahati, dvau vā Indravāyū, tad asyaindravāyavaṃ rūpaṃ. tad asya tenānuśaṅsaty 5 atha yad uc ca hṛishyati ni ca hṛishyati, tad asya maitrāvaruṇaṃ rūpaṃ. tad asya tenānuśaṅsati 6 sa yad Agnir ghorasaṃsparśas tad asya vāruṇaṃ rūpaṃ, taṃ yad ghorasaṃsparśaṃ santam mitrakṛityevopāsate tad asya maitraṃ rūpaṃ. tad asya tenānuśaṅsaty 7 atha yad enaṃ dvābhyām bāhubhyāṃ dvābhyām araṇībhyām manthanti, dvau vā Aśvinau, tad asyāśvinaṃ rūpaṃ. tad asya tenānuśaṅsaty 8 atha yad uccairghoshaḥ stanayan babābākurvann iva dahati yasmād bhūtāni vijante, tad asyaindraṃ rūpaṃ. tad asya tenānuśaṅsaty 9 atha yad enam ekaṃ santam bahudhā viharanti, tad asya vaiśvadevaṃ rūpaṃ. tad asya tenānuśaṅsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvataṃ rūpaṃ. tad asya tenānuśaṅsaty 11 evam u hāsya vāyavyayaiva pratipadyamānasya tṛicena-tṛicenaivaitābhir devatābhiḥ stotriyo 'nuśasto bhavati 12 v i ś v e b h i ḥ s o m y a m m a d h v a g n a i n d r e ṇ a v ā y u n ā | p i b ā m i t r a s y a d h ā m a b h i r iti vaiśvade-

vam uktham sastvâ vaisvadevyâ yajati, yathâbhâgam tad devatâh prînâti || 4 || 4 ||

1 Devapâtram vâ etad yad vashatkâro. vashatkaroti, devapâtrenaiva tad devatâs tarpayaty 2 anuvashatkaroti. tad yathâdo 'svân vâ gâ vâ punarabhyâkâram tarpayanty, evam evaitad devatâh punarabhyâkâram tarpayanti yad anuvashatkaroti 3 imân evâgnîn upâsata ity âhur dhishnyân, atha kasmât pûrvasminn eva juhvati pûrvasmin vashatkurvantîti 4 yad eva somasyâgne vîhîty anuvashatkaroti, tena dhishnyân prînâty 5 asamsthitân somân bhakshayantîty âhur yeshâm nânuvashatkaroti, ko nu somasya svishtakridbhâga iti 6 yad vâva somasyâgne vîhîty anuvashatkaroti, tenaiva samsthitân somân bhakshayanti; sa u eva somasya svishtakridbhâgo. vashatkaroti || 5 || 5 ||

1 Vajro vâ esha yad vashatkâro. yam dvishyât tam dhyâyed vashatkarishyaṅs, tasminn eva tam vajram âsthâpayati 2 shal iti vashatkaroti. shad vâ ritava. ritûn eva tat kalpayaty, ritûn pratishthâpayaty. ritûn vai pratitishthata idam sarvam anupratitishthati yad idam kimca 3 pratitishthati ya evam veda 4 tad u ha smâha Hiranyadan Baida: etâni vâ etena shat pratishthâpayati. dyaur antarikshe pratishthitântariksham prithivyâm prithivy apsv âpah satye satyam brahmani brahma tapasity. etâ eva tat pratishthâh pratitishthantîr idam sarvam anupratitishthati yad idam kimca. pratitishthati ya evam veda 5 vaushal iti vashatkaroty. asau vâva vâv, ritavah shal. etam eva tad ritushv âdadhâty, ritushu pratishthâpayati. yâdrig iva vai devebhyah karoti, tâdrig ivâsmai devâh kurvanti || 6 || 6 ||

1 Trayo vai vashatkârâ: vajro dhâmachad riktah 2 sa yam evoccair bali vashatkaroti sa vajras 3 tam-tam praharati dvishate bhrâtrivyâya vadham, yo 'sya stritya tasmai startavai. tasmât sa bhrâtrivyavatâ vashatkrityo 4 'tha yah

samaḥ saṃtato nirbāṇarcaḥ sa dhāmachat 5 taṃ-tam prajāṣ ca paṣavaṣ cānūpatishṭhante. tasmāt sa prajākāmena paṣukāmena vashaṭkrityo 6 iha yenaiva shaḷ avarādhnoti sa rikto 7 riṇakty ātmānaṃ riṇakti yajamānam. pāpīyān vashaṭkartā bhavati pāpīyān yasmai vashaṭkaroti. tasmāt tasyāṣāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriyeteti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno 'bhūt tathaivejānaḥ syād iti, yathaivāsya ṛicam brūyāt tathaivāsya vashaṭkuryāt. sadṛiṣam evainaṃ tat karoti 10 yaṃ kāmayeta: pāpīyān syād ity, uccaistarām asya ṛicam uktvā ṣanaistarāṃ vashaṭkuryāt. pāpīyāṅsam evainaṃ tat karoti 11 yaṃ kāmayeta: ṣreyān syād iti, ṣanaistarām asya ṛicam uktvoccaistarāṃ vashaṭkuryāc. chriya evainaṃ tac chriyām ādadhāti 12 saṃtatam ṛicā vashaṭkṛityaṃ, saṃtatyai 13 saṃdhīyate prajayā paṣubhir ya evaṃ veda || 7. || ८ ||

1 Yasyai devatāyai havir gṛihītaṃ syāt, tāṃ dhyāyed vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyakshād devatāṃ yajati 2 vajro vai vashaṭkāraḥ, sa esha prahṛito 'ṣānto dīdāya. tasya haitasya na sarva iva ṣāntiṃ veda na pratishṭhāṃ. tasmād dhāpy etarhi bhūyān iva mṛityus. tasya haishaiva ṣāntir eshā pratishṭhā vāg ity eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anumantrayeta, sa enaṃ ṣānto na hinasti 3 vashaṭkāra mā mām pramṛiksho māhaṃ tvām pramṛiksham, bṛihatā mana upahvaye vyānena ṣarīram, pratishṭhāsi pratishṭhāṃ gacha pratishṭhām mā gamayeti vashaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat sad aprabhv, ojaḥ saha oja 5 ity eva vashaṭkāram anumantrayetau 6 jaṣ ca ha vai sahaṣ ca vashaṭkārasya priyatame tanvau 7 priyeṇaivainaṃ tad dhāmnā samardhayati 8 priyeṇa dhāmnā samṛidhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite
vyutkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācaṃ ca
prāṇāpānau ca pratishṭhāpayati sarvāyuḥ sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat. tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichaṅs, tat praishā-
ṇām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṅs, tat purorucām purorukᵗvaṃ 3 taṃ ve-
dyām anvavindan. yad vedyām anvavindaṅs, tad veder ve-
ditvaṃ 4 taṃ vittaṃ grahair vyagṛihṇata. yad vittaṃ gra-
hair vyagṛihṇata, tad grahāṇāṃ grahatvaṃ 5 taṃ vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṅs,
tan nividāṃ nivittvam 6 mahad vāva nashṭaishy abhy
alpaṃ vechati, yataro vāva tayor jyāya ivābhīchati sa
eva tayoḥ sādhīya ichati 7 ya u eva praishān varshīyaso-
varshīyaso veda sa u eva tān sādhīyo veda, nashṭaishyaṃ
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || 9 ||

1 Garbhā vā eta ukthānāṃ yan nividas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāñco
garbhā dhīyante parāñcaḥ sambhavanti 2 yan madhyato
madhyaṃdine dhīyante, tasmān madhye garbhā dhṛitā
3 yad antatas tṛitīyasavane dhīyante, tasmād amuto 'rvāñco
garbhāḥ prajāyante prajātyai 4 prajāyate prajayā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānāṃ yan nividas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayaṇataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-
dhyaṃdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt
tādṛik tad. yad antatas tṛitīyasavane dhīyante, yathaivā-
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya
peṣasā ṣobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nividas. tad yat purastād ukthānām prātaḥsavane dhīyante madhyato madhyaṃdine 'ntatas tṛitīyasavana, Ādityasyaiva tad vratam anuparyāvartante 2 paccho vai devā yajñaṃ samabharaṅs, tasmāt paccho nividaḥ ṣasyante 3 yad vai tad devā yajñaṃ samabharaṅs, tasmād aṣvaḥ samabhavat. tasmād āhur: aṣvaṃ nividaṃ ṣaṅstre dadyād iti, tad u khalu varam eva dadati 4 na nividaḥ padam atīyād 5 yan nividaḥ padam atīyād, yajñasya tac chidraṃ kuryād, yajñasya vai chidraṃ sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atīyān 6 na nividaḥ pade viparihared. yan nividaḥ pade viparihareu, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade viparihareu 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuḥ saṃharet, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 *predam brahma predaṃ kshatram* ity ete eva samasyed, brahmakshatrayoḥ saṃṣrityai. tasmād brahma ca kshatraṃ ca saṃṣrite 9 na tṛicaṃ na caturṛicam ati manyeta nividdhānam, ekaikaṃ vai nividaḥ padam ṛicaṃ sūktam prati. tasmān na tṛicaṃ na caturṛicam ati manyeta nividdhānaṃ, nividā hy eva stotram atiṣastam bhavaty 10 ekām pariṣishya tṛitīyasavane nividaṃ dadhyād 11 yad dve pariṣishya dadhyat, prajananaṃ tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariṣishya tṛitīyasavane nividaṃ dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat taddaivataṃ tacchandasaṃ sūktam āhṛitya tasmin nividaṃ dadhyān 15 *mā pra gāma patho vayam* iti purastāt sūktasya ṣaṅsati 16 patho vā esha praiti yo yajñe muhyati. *mā yajñād indra somina* iti, yajñād eva tan na pracyavate 17 *mānta sthur no arātaya* ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanas tantur deveshv ātataḥ | tam āhutaṃ naṣīmahīti 19 prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 20 mano nv ā huvāmahe nārāṣaṅsena someneti 21 manasā vai yajñas tāyate, manasā kriyate 22 saiva tatra prāyaṣcittiḥ prāyaṣcittiḥ || 11 || 11 ||

Iti tṛitīyapañcikāyām prathamo 'dhyāyaḥ.

Ity ekādaṣādhyāya ekādaṣaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuṣ, chandaṣ chandasi pratishṭhāpyam iti. ṣoṅsāvom ity āhvayate prātaḥsavane tryaksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad ashṭāksharaṃ sampadyate. 'shṭākshara vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane 'cīkḷipatām 2 ukthaṃ vācīty āha ṣastvā caturaksharam, om ukthaṣā ity adhvaryuṣ caturaksharaṃ. tad ashṭāksharaṃ sampadyate. 'shṭākshara vai gāyatrī, gāyatrīm eva tad ubhayataḥ prātaḥsavane 'cīkḷipatām 3 adhvaryo ṣoṅsāvom ity āhvayate madhyaṃdine shaḍaksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad ekādaṣāksharaṃ sampadyata. ekādaṣākshara vai trishṭup, trishṭubham eva tat purastān madhyaṃdine 'cīkḷipatām. ukthaṃ vācīndrāyety āha ṣastvā saptāksharam, om ukthaṣā ity adhvaryuṣ caturaksharaṃ. tad ekādaṣāksharaṃ sampadyata. ekādaṣākshara vai trishṭup, trishṭubham eva tad ubhayato madhyaṃdine 'cīkḷipatām 4 adhvaryo ṣoṣoṅsāvom ity āhvayate tṛitīyasavane saptāksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad dvādaṣāksharaṃ sampadyate. dvādaṣākshara vai jagatī, jagatīm eva tat purastāt tṛitīyasavane 'cīkḷipatām. ukthaṃ vācīndrāya devebhya ity āha ṣastvaikādaṣāksharam, om ity adhvaryur ekāksharaṃ. tad dvādaṣāksharaṃ sampadyate. dvādaṣākshara vai jagatī, jagatīm

eva tad ubhayatas tṛitīyasavane 'cīklipatām 5 tad etad ṛishiḥ paṣyann abhyanūvāca 6 yad gāyatre adhi gāyatram āhitam traishṭubhād vā traishṭubham niratakshata | yad vā jagaj jagaty āhitam padam ya it tad vidus te amṛitatvam ānaṣur ity 7 etad vai tac chandaṣ chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya evaṃ veda || 12 || 1 ||

1 Prajāpatir vai yajñaṃ chandāṅsi devebhyo bhāgadheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prātaḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo mādhyaṃdine, jagatīṃ Viṣvebhyo devebhya Ādityebhyas tṛitīyasavane 2 'thāsya yat svaṃ chanda āsīd anushṭup, tām udantam abhy udauhad achāvākīyām abhi. sainam abravīd anushṭup: tvaṃ nv eva devānāṃ pāpishṭho 'si, yasya te 'haṃ svaṃ chando 'smi, yām udantam abhy udauhīr achāvākīyām abhīti. tad ajānāt, sa svaṃ somam āharat, sa sve some 'gram mukham abhi paryāharad anushṭubham, tasmād v anushṭub agriyā mukhyā yujyate sarveshāṃ savanānām 3 agriyo mukhyo bhavati, ṣreshṭhatām aṣnute ya evaṃ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra kva ca yajamānavaṣo bhavati, kalpata eva yajño 'pi 5 tasyai janatāyai kalpate yatraivaṃ vidvān yajamāno vaṣī yajate || 13 || 2 ||

1 Agnir vai devānāṃ hotāsīt, tam mṛityur bahishpavamāne 'sīdat. so 'nushṭubhājyam pratyapadyata, mṛityum eva tat paryakrāmat. tam ājye 'sīdat. sa praügeṇa pratyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyaṃdine pavamāne 'sīdat. so 'nushṭubhā marutvatīyam pratyapadyata, mṛityum eva tat paryakrāmat. tam mādhyaṃdine bṛihatīshu nāṣaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān eva tan nāṣaknod vyavaitum. tasmān mādhyaṃdine hotā bṛihatīshu stotriyeṇaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prâṇân eva tad abhi pratipadyate 3 taṃ tṛitîyapavamâne 'sîdat. so 'nushṭubhâ vaiṣvadevam pratyapadyata, mṛityum eva tat paryakrâmat. taṃ yajñâyajñîye 'sîdat. sa vaiṣvânarîyeṇâgnimârutâm pratyapadyata, mṛityum eva tat paryakrâmad. vajro vai vaiṣvânarîyam pratishṭhâ yajñâyajñîyaṃ, vajreṇaiva tat pratishṭhâyâ mṛityuṃ nudate. sa sarvân pâṣân sarvân sthâṇûn mṛityor atimucya svasty evodamucyata, svasty eva hotonmucyate sarvâyuḥ sarvâyutvâya 4 sarvam âyur eti ya evaṃ veda || 14 || 3 ||

1 Indro vai Vṛitraṃ hatvâ nâstṛishîti manyamânaḥ parâḥ parâvato 'gachat, sa paramâm eva parâvatam agachad. anushṭub vai paramâ parâvad, vâg vâ anushṭup. sa vâcam praviṣyâṣayat, taṃ sarvâṇi bhûtâni vibhajyânvaichaṅs. tam pûrvedyuḥ pitaro 'vindann, uttaram ahar devâs. tasmât pûrvedyuḥ pitṛibhyaḥ kriyata, uttaram ahar devân yajante 2 te 'bruvann: abhishuṇavâmaiva, tathâ vâva na âsishṭham âgamishyatîti. tatheti. te 'bhyashuṇvaṅs, ta â tvâ ratham yathotaya ity evainam âvartayann, idaṃ vaso sutam andha ity evaibhyaḥ sutakîrtyâm âvir abhavad. indra nedîya ed ihîty evainam madhyam prâpâdayantâ3 gatendreṇa yajñena yajate, sendreṇa yajñena râdhnoti ya evaṃ veda || 15 || 4 ||

1 Indraṃ vai Vṛitraṃ jaghnivâṅsaṃ nâstṛiteti manyamânâḥ sarvâ devatâ ajahus, tam Maruta eva svâpayo nâjahuḥ. prâṇâ vai Marutaḥ svâpayaḥ, prâṇâ haivainaṃ tan nâjahus. tasmâd esho 'cyutaḥ svâpimân pragâthaḥ ṣasyata: â svâpe svâpibhir ity 2 api ha yady aindram evâta ûrdhvaṃ chandaḥ ṣasyate, tad dha sarvam marutvatîyam bhavaty, esha ced acyutaḥ svâpimân pragâthaḥ ṣasyata: â svâpe svâpibhir iti || 16 || 5 ||

1 Brâhmaṇaspatyam pragâthaṃ ṣaṅsati 2 bṛihaspatipurohitâ vai devâ ajayan svargaṃ lokaṃ, vy asmiṅl loke

'jayanta. tathaivaitad yajamāno bṛihaspatipurohita eva jayati svargaṃ lokaṃ, vy asmiñl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyaṃ ṣasyete. tad āhur: yan na kiṃ canāstutaṃ sat punarādāyaṃ ṣasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyaṃ ṣasyete iti 4 pavamānokthaṃ vā etad yan marutvatīyaṃ. shaṭsu vā atra gāyatrīshu stuvate shaṭsu bṛihatīshu tisṛishu trishṭupsu, sa vā esha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamānas. tad āhuḥ: kathaṃ ta esha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamāno 'nuṣasto bhavatīti 5 ye eva gāyatryā uttare pratipado yo gāyatro 'nucaras, tābhir evāsya gāyatryo 'nuṣastā bhavanty; etābhyām evāsya pragāthābhyām bṛihatyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛihatīshu sāmagā rauravayaudhājayābhyām punarādāyaṃ stuvate. tasmād etau pragāthāv astutau santau punarādāyaṃ ṣasyete, tac chastreṇa stotraṃ anvaiti 7 ye eva trishṭubhau dhāyye yat traishṭubhaṃ nividdhānaṃ, tābhir evāsya trishṭubho 'nuṣastā bhavanty 8 evam u hāsyaisha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamāno 'nuṣasto bhavati ya evaṃ veda || 17 || 6 ||

1 Dhāyyāḥ ṣaṅsati 2 dhāyyābhir vai Prajāpatir imāñl lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāñl lokān dhayati yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda yad eva dhāyyā3ḥ | 4 yatra-yatra vai devā yajñasya chidraṃ nirajānaṅs, tad dhāyyābhir apidadhus, tad dhāyyānāṃ dhāyyātvam 5 achidreṇa hāsya yajñeneshṭam bhavati ya evaṃ veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsaḥ saṃdadhad iyād, evam evaitābhir yajñasya chidraṃ saṃdadhad eti ya evaṃ veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad ukthaṃ. tvaṃ

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tṛitīyopasat, tasyā etad uktham 8 yāvantaṃ ha vai saumyenādhvareṇeshṭvā lokaṃ jayati, taṃ ata ekaikayopasadā jayati ya evaṃ veda yaş caivaṃ vidvān dhāyyāḥ şaṅsati 9 tad dhaika āhus: tān vo maha iti şaṅsed, etāṃ vāva vayam Bharateshu şasyamānām abhivyajānīma iti vadantas 10 tat-tan nādṛityaṃ 11 yad etāṃ şaṅsed, īşvaraḥ parjanyo 'varshṭoḥ 12 pinvanty apa ity eva şaṅsed 13 vṛishṭivani padam, Maruta iti mārutam, atyaṃ na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavaṃ. vājinam itīndro vai vājī. tasyāṃ vā etasyāṃ catvāri padāni: vṛishṭivani mārutaṃ vaishṇavam aindraṃ 14 sā vā eshā tṛitīyasavanabhājanā satī madhyaṃdine şasyate. tasmād dhedam Bharatānām paşavaḥ sāyaṃgoshṭhāḥ santo madhyaṃdine saṃgavinīm āyanti. so jagatī, jāgatā hi paşava, ātmā yajamānasya madhyaṃdinas, tad yajamāne paşūn dadhāti || 18 || 7 ||

1 Marutvatīyaṃ pragāthaṃ şaṅsati. paşavo vai Marutaḥ, paşavaḥ pragāthaḥ, paşūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyeti sūktaṃ şaṅsati. tad vā etad yajamānajananam eva sūktaṃ. yajamānaṃ ha vā etena yajñād devayonyai prajanayati 3 tat saṃjayam bhavati. saṃ ca jayati vi ca jayata 4 etad gauṛivītaṃ. Gaurivītir ha vai Şāktyo nedishṭhaṃ svargasya lokasyāgachat, sa etat sūktam apaşyat, tena svargaṃ lokam ajayat. tathaivaitad yajamāna etena sūktena svargaṃ lokaṃ jayati 5 tasyārdhaḥ şastvārdhaḥ pariṣishya madhye nividaṃ dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramaṇaṃ yan nivit. tām ākramamāṇa iva şaṅsed, upaiva yajamānaṃ nigṛihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyā 8 thābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ 'hanyām iti, tris tarhi nividā sūktaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatraṃ hanyām iti, tris tarhi sūktena nividaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, viṣaiva tat kshatraṃ hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividaṃ vyāhvayītobhayata evainaṃ tad viṣaḥ paryavachinattī 11 ti nv abhicarata, itarathā tv eva svargakāmasya 12 vayaḥ suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhamānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyetā 16 jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhayeva baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || * ||

1 Indro vai Vṛitraṃ hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. taṃ hanishyanta ādravan. so 'ven: māṃ vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāṣvasīt, tasya ṣvasathād īshamāṇā viṣve devā adravan. Maruto hainaṃ nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etāṃ vācaṃ vadanta upātishṭhanta. tad etad ṛishiḥ paṣyann abhyanūvaca: vṛitrasya tvā ṣvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhir indra sakhyaṃ te astv athemā viṣvāḥ pṛitanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyaṃ grahaṃ gṛihṇāti, marutvatīyam pragāthaṃ saṅsati, marutvatīyaṃ sūktaṃ ṣaṅsati, marutvatīyāṃ nividaṃ dadhāti: Marutāṃ sā bhaktir 3 marutvatīyam ukthaṃ ṣastvā

marutvatīyayā yajati, yathābhāgaṃ tad devatāḥ prīṇāti 4 ye tvāhihatye maghavann avardhan ye çāmbare harivo ye gavishṭau | ye tvā nūnam anumadanti viprāḥ pibendra somaṃ sagaṇo marudbhir iti 5 yatra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad evaitat samanuvedyendreṇainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitraṃ hatvā sarvā vijitīr vijityābravīt Prajāpatim: aham etad asāni yat tvam, aham mahān asānīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat; Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan Mahendrasya mahendratvaṃ 2 sa mahān bhūtvā devatā abravīd: uddhāram ma uddharateti. yathāpy etarhīchati, yo vai bhavati yaḥ çreshṭhatām açnute (sa mahān bhavati). taṃ devā abruvan: svayam eva brūshva yat te bhavishyatīti. sa etam māhendraṃ graham abrūta, mādhyaṃdinaṃ savanānāṃ, nishkevalyam ukthānāṃ, trishṭubhaṃ chandasām, pṛishṭhaṃ sāmnāṃ. tam asmā uddhāram udaharann. 3 ud asmā uddhāraṃ haranti ya evaṃ veda 4 taṃ devā abruvan: sarvaṃ vā avocathā, api no 'trāstv iti. sa nety abravīt, kathaṃ vo 'pisyād iti. tam abruvann: apy eva no 'stu maghavann iti. tān īkshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṃ vā Indrasya priyā jāyā vāvātā Prāsahā nāmāsyām evechāmahā iti; tatheti. tasyām aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. tasmāt striyaḥ patyāv ichante, tasmād u stry anurātram patyāv ichate. tām prātar upāyan, saitad eva pratyapadyata: 2 yad vāvāna purutamam purāshāḷ ā vṛitrahendro nāmāny aprāḥ | aceti prāsahas patis tuvishmān itī 3 Indro vai prāsahas patis tuvishmān 4 yadīm uçmasi kartave karat tad iti. yad evaitad avocāmākarat tad ity evaināñs tad abravīt 5 te devā abruvann: apy asyā iha-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eshātrāpi ṣasyate: yad vāvāna purutamam parāshāḷ iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ ṣvaṣuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs tṛiṇam ubhayataḥ parichidyetarāṃ senām abhy asyet: Prāsahe Kas tvā paṣyatīti. tad yathaivādaḥ snushā ṣvaṣurāl lajjamānā nilīyamānaity, evam eva sā senā bhajyamānā nilīyamānaiti yatraivaṃ vidvāṅs tṛiṇam ubhayataḥ parichidyetarāṃ senām abhy asyati: Prāsahe Kas tvā paṣyatīti 8 tān Indra uvācāpi vo 'trāstv iti. te devā abruvan: virāḍ yājyāstu nishkevalyasya yā trayastriṅṣadaksharā 9 trayastriṅṣad vai devā: ashṭau Vasava, ekādaṣa Rudrā, dvādaṣādityāḥ, Prajāpatiṣ ca Vashaṭkāraṣ ca. devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 10 yaṃ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatryā vā trishṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainaṃ tat karoti 11 yaṃ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainaṃ tat karoti || 22 || 11 ||

1 Ṛik ca vā idam agre sāma cāstāṃ, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvadan: mithunaṃ sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatāṃ, te na prati cana samavadata. tās tisro bhūtvopāvadaṅs. tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitaṃ. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaṣ ca samabhavatāṃ, tat sāmābhavat, tat sāmnaḥ sāmatvaṃ 2 sāman bhavati ya evaṃ veda 3 yo vai bhavati yaḥ ṣreshṭhatām aṣnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāṣ ca hiṃkāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanaṃ ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetāṃ, tasmād āhuḥ: pāṅkto yajñaḥ pāṅktāḥ paṣava iti 6 yad u virājaṃ daṣinīm abhisamapadyetāṃ, tasmād āhur: virāji yajño daṣinyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, gṛihāḥ sūktaṃ 8 sa vā asmiṅṣ ca loke 'mushmiṅṣ ca prajayā ca paṣubhiṣ ca gṛiheshu vasati ya evaṃ veda || 23 || 12 ||

1 Stotriyaṃ ṣaṅsaty, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṅsaty, ātmānam eva tat saṃskurute 3 'nurūpaṃ ṣaṅsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṅstavyaḥ, prajām eva tac chreyasīm ātmanaḥ kurute 5 dhāyyāṃ ṣaṅsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṅstavyā 7 prativādinī hāsya gṛiheshu patnī bhavati yatraivaṃ vidvān nīcaistarāṃ dhāyyāṃ ṣaṅsati 8 pragāthaṃ ṣaṅsati 9 sa svaravatyā vācā ṣaṅstavyaḥ, paṣavo vai svaraḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktaṃ ṣaṅsati 11 tad vā etat priyam Indrasya sūktaṃ nishkevalyaṃ hairaṇyastūpam. etena vai sūktena Hiraṇyastūpa Āṅgirasa Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokām ajayad 12 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 13 gṛihā vai pratishṭhā sūktaṃ, tat pratishṭhitatamayā vācā ṣaṅstavyaṃ. tasmād yady api dūra iva paṣūṅl labhate, gṛihān evainān ājigamishati; gṛihā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvādaṣe 'dhyāye trayodaṣaḥ khaṇḍaḥ.

1 Somo vai rājamushmiṅl loka āsīt, taṃ devāṣ ca ṛi-

shayaś cābhyadhyāyan: katham ayam asmān somo rājāgached iti. te 'bruvaṅś chandāṅsi: yūyaṃ na imaṃ somaṃ rājānam āharateti. tatheti. te suparṇā bhūtvodapataṅs. te yat suparṇā bhūtvodapataṅs, tad etat Sauparṇam ity ākhyānavida ācakshate 2 chandāṅsi vai tat somaṃ rājānam achācaraṅs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy eva chandāṅsy āsan. sā jagatī caturaksharā prathamodapatat. sā patitvārdham adhvano gatvāśrāmyat, sā parāsya trīṇy aksharāṇy ekākshara bhūtvā dīkshāṃ ca tapaś ca harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vittaṃ tapo yasya paśavaḥ santi. jāgatā hi paśavo, jagatī hi tān āharad 3 atha trishṭub udapatat. sā patitvā bhūyo 'rdhād adhvano gatvāśrāmyat, sā parāsyaikam aksharaṃ tryaksharā bhūtvā dakshiṇā harantī punar abhyavāpatat. tasmān madhyaṃdine dakshiṇā nīyante trishṭubho loke, trishṭub hi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīṃ: tvaṃ na imaṃ somaṃ rājānam āhareti. sā tathety abravīt, tāṃ vai mā sarveṇa svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tāṃ devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti cety. etad vai sarvaṃ svastyayanaṃ yat preti ceti ceti. tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā somapālān bhīshayitvā padbhyāṃ ca mukhena ca somaṃ rājānaṃ samagṛibhṇād, yāni cetare chandasī aksharāṇy ajahitāṃ tāni copasamagṛibhṇāt 3 tasyā anuvisṛijya Kṛiśānuḥ somapālaḥ savyasya pado nakham achidat, tac chalyako 'bhavat, tasmāt sa nakham iva. yad vaśam asravat sā vaśābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anīkam āsīt sa sarpo nirdaṅśy abhavat, sahasaḥ svajo, yāni parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat tejanaṃ so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakshiṇena padā samagṛibhṇāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshāṃ savanānāṃ. agriyo mukhyo bhavati, sreshṭhatām asnute ya evaṃ vedātha yat savyena padā samagṛibhṇāt, tan mādhyaṃdinaṃ savanam abhavat. tad visraṅsata, tad visrastaṃ nānvāpnot pūrvaṃ savanaṃ. te devāḥ prājijñāsanta, tasmiṅs trishṭubhaṃ chandasām adadhur Indraṃ devatānāṃ, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyāṃ savanābhyāṃ samāvadvīryābhyāṃ samāvajjāmibhyaṃ rādhnoti ya evaṃ vedātha yan mukhena samagṛibhṇāt, tat tṛitīyasavanam abhavat 2 tasya patantī rasam adhayat. tad dhītarasaṃ nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paṣushv apaṣyaṅs. tad yad āṣiram avanayanty, ājyena paṣunā caranti, tena tat samāvadvīryam abhavat pūrvābhyāṃ savanābhyāṃ 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetāṃ: vittaṃ nāv aksharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praṣnam aitāṃ, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyāṃ vyāhur: yathāvittam eva na iti. tato vā ashṭāksharā gāyatry abhavat, tryaksharā trishṭub, ekāksharā jagatī 2 sāshṭāksharā gāyatrī prātaḥsavanam udayachan, nāṣaknot trishṭup tryaksharā mādhyaṃdinaṃ savanam udyantuṃ. tāṃ gāyatry abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trishṭup, tāṃ vai maitair ashṭābhir aksharair upasaṃdhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai madhyaṃdine yan marutvatīyasyottare pratipado yaṣ cānucaraḥ. saikādaṣaksharā bhūtvā mādhyaṃdinaṃ savanam udayachan 3 nāṣaknoj jagaty ekāksharā tṛitīyasavanam udyantuṃ. tāṃ gāyatry abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tāṃ vai maitair ekādaçabhir aksharair upasaṃdhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tritīyasavane yad vaiçvadevasyottare pratipado yaç cānucaraḥ. sā dvādaçāksharā bhūtvā tritīyasavanam udayachat 4 tato vā ashṭākshara gāyatry abhavad, ekādaçākshara trishṭub, dvādaçākshara jagatī 5 sarvaiç chandobhiḥ samāvadvīryaiḥ samāvajjāmibhi rādhnoti ya evaṃ veda 6 ekaṃ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṃ vidusha ity, ekaṃ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṃ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṃ tritīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamriddhayā. madvad vai tritīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇā Ādityā: net prāṇān saṃsthāpayānīti 4 ta Ādityā abruvan Savitāraṃ: tvayedaṃ saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiçvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya iti madvatyā rūpasamriddhayā. madvad vai tritīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇaṃ saṃsthāpayānīty 5 ubhe vā esha ete savane vipibati yat Savitā: prātaḥsavanaṃ ca tritīyasavanaṃ ca. tad yat pibavat sāvitryai nividaḥ padam purastād bhavati madvad uparishṭād, ubhayor evainaṃ tat savanayor ābhajati: prātaḥsavane ca tritīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ çasyanta, ekā tritīyasavane. tasmād ūrdhvāḥ purushasya bhūyāṅsaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyaṃ çaṅsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāpṛithivīyaṃ śaṅsati, pratishṭhayor evainaṃ tat pratishṭhāpayati || 29 || 5 ||

1 Ārbhavaṃ śaṅsaty 2 Ṛibhavo vai deveshu tapasā somapītham abhyajayaṅs. tebhyaḥ prātaḥsavane vāci kalpayishaṅs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. tebhyo mādhyaṃdine savane vāci kalpayishaṅs, tān Indro Rudrair mādhyaṃdināt savanād anudata. tebhyas tṛitīyasavane vāci kalpayishaṅs, tān Viśve devā anonudyanta: neha pāsyanti neheti. sa Prajāpatir abravīt Savitāram: tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa tathety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti. tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye aniruktc prājāpatye śasyete abhita ārbhavaṃ: surūpakṛitnum ūtaye, 'yaṃ venaś codayat pṛiśnigarbhā iti. Prajāpatir evainaṅs tad ubhayataḥ paripibati. tasmād u śreshṭhī pātre rocayaty evaṃ yaṃ kāmayate taṃ 4 tebhyo vai devā apaivābībhatsanta manushyagandhāt, ta ete dhāyye antaradadhata: yebhyo mātai,vā pitra iti || 30 || 6 ||

1 Vaiśvadevaṃ śaṅsati 2 yathā vai prajā evaṃ vaiśvadevaṃ. tad yathāntaraṃ janatā evaṃ sūktāni, yathāraṇyāny evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt tāny araṇyāni santy anaraṇyāni mṛigaiś ca vayobhiś ceti ha smāha 3 yathā vai purusha evaṃ vaiśvadevaṃ. tasya yathāvantaram aṅgāny evaṃ sūktāni, yathā parvāṇy evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt purushasya parvāṇi śithirāṇi santi dṛiḷhāni, brahmaṇā hi tāni dhṛitāni 4 mūlaṃ vā etad yajñasya yad dhāyyāś ca yājyāś ca. tad yad anyā-anyā dhāyyāś ca yājyāś ca kuryur, unmūlam eva tad yajñaṃ kuryus. tasmāt tāḥ samānya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiśvadevaṃ. sarveshāṃ vā etat pañcajanānām ukthaṃ: devamanushyāṇāṃ gandharvāpsarasāṃ sarpāṇāṃ ca pitṛīṇāṃ

caiteshāṃ vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evaṃ veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevaṃ ṣaṅsati. sarvā diṣo dhyāyec chaṅsishyan, sarvāsv eva tad dikshu rasaṃ dadhāti 8 yasyām asya diṣi dveshyaḥ syān na tāṃ dhyāyed, anuhāyaivāsya tad vīryam ādatte 9 'ditir dyaur aditir antariksham ity uttamayā paridadhātiyaṃ vā Aditir iyaṃ dyaur iyam antariksham 10 aditir mātā sa pitā sa putra itīyaṃ vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyāṃ vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṃ vai jātam iyaṃ janitvaṃ 13 dviḥ pacchaḥ paridadhāti. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai. sakṛid ardharcaṣaḥ, pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upaspṛiṣan bhūmim paridadhyāt. tad yasyām eva yajñaṃ sambharati, tasyām evainam tad antataḥ pratishṭhāpayati 15 viṣve devāḥ ṣṛiṇutemaṃ havam ma iti vaiṣvadevam ukthaṃ ṣastvā vaiṣvadevyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti || 31 || 1 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaishṇavī ghṛitayājyā. tvaṃ soma pitṛibhiḥ saṃvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somaṃ yad abhishuṇvanti, tasyaitām anustaraṇīṃ kurvanti yat saumyaḥ. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somaṃ yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyayanty upasadāṃ rūpeṇopasadāṃ kila vai tad rūpaṃ yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigṛihya saumyaṃ hotā pūrvaṣ chandogebhyo 'veksheta 6 taṃ haike pūrvaṃ chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamaḥ sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainaṃ chandogebhyo haranti || 32 || 8 ||

1 Prajāpatir vai svāṃ duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. taṃ devā apaṣyann: akṛitaṃ vai Prajāpatiḥ karotīti. te tam aichan ya enam ārishyaty, etam anyonyasmin nāvindaṅs. teshāṃ yā eva ghoratamās tanva āsaṅs, tā ekadhā samabharaṅs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evaṃ nāma veda 3 taṃ devā abruvann: ayaṃ vai Prajāpatir akṛitam akar, imaṃ vidhyeti. sa tathety abravīt, sa vai vo varaṃ vṛiṇā iti. vṛiṇīshveti. sa etam eva varam avṛiṇīta: paṣūnām ādhipatyaṃ. tad asyaitat paṣuman nāma 4 paṣumān bhavati yo 'syaitad evaṃ nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retaḥ siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādushaṃ ha vai nāmaitad yan mānushaṃ, tan mādushaṃ san mānusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || 9 ||

1 Tad agninā paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir vaiṣvānaraḥ prācyāvayat. tasya yad retasaḥ prathamam udadīpyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavat. taṃ Varuṇo nyagṛihṇīta, tasmāt sa Bhṛigur Vāruṇir. atha yat tṛitīyam adīded iva, ta Ādityā abhavan. ye 'ṅgārā āsaṅs, te

'ṅgiraso 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta, tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṅs te kṛishṇā paśavo 'bhavan. yā lohinī mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyam vyasarpad: gauro gavaya ṛiśya ushṭro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tān vā esha devo 'bhyavadata: mama vā idam, mama vai vāstuham iti. tam etayarcā niravādayanta yaishā raudrī śasyata 4 ā te pitar marutām sumnam etu mā naḥ sūryasya saṃdṛiśo yuyothāḥ | tvaṃ no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko haisha devaḥ prajā bhavati 6 pra jāyemahi rudriya prajābhir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu śaṃ naḥ karatīty eva śaṅsec, cham iti pratipadyate. sarvasmā eva śāntyai. nṛibhyo nāribhyo gava iti. pumāṅso vai naraḥ striyo nāryaḥ, sarvasmā eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuḥ sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda 10 so gāyatrī, brahma vai gāyatrī, brahmaṇaivainaṃ tan namasyati || 34 || 16 ||

1 Vaiśvānarīyeṇāgnimārutam pratipadyate. vaiśvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiśvānarīyeṇāgnimārutam pratipadyate 2 'navānam prathamā ṛik śaṅstavyāgnim vā esho 'rcishy aśāntaṃ prasīdann eti ya āgnimārutaṃ śaṅsati, prāṇenaiva tad agniṅs taraty 3 adhīyann upahanyād, anyaṃ vivaktāram icchet; tam eva tat setuṃ kṛitvā tarati 4 tasmād āgnimārute na vyucyam, eshṭavyo vivaktā 5 mārutaṃ śaṅsati. Maruto ha vā etad retaḥ siktaṃ dhūnvantaḥ prācyāvayaṅs, tasmān mārutaṃ śaṅsati 6 yajñā-yajñā vo agnaye, devo vo draviṇodā iti madhye yoniṃ cānurūpaṃ ca śaṅsati. tad yan madhye yoniṃ cānurūpaṃ ca śaṅsati, tasmān madhye yonir dhṛitā 7 yad u dve sūkte śastvā śaṅsati, pratishṭhayor eva tad uparishṭāt

prajananaṃ dadhāti prajātyai 8 prajāyate prajayā paṣubhir ya evaṃ veda || 35 || 11 ||

1 Jātavedasyaṃ ṣaṅsati 2 Prajāpatiḥ prajā asṛjata. tāḥ sṛishṭāḥ parācya evāyan, na vyāvartanta. tā agninā paryagachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ. so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat. taj jātavedaso jātavedastvaṃ 3 tā agninā parigatā niruddhāḥ ṣocatyo dīdhyatyo 'tishṭhaṅs. tā adbhir abhyashiñcat, tasmād uparishṭāj jātavedasyasyāpohishṭhīyaṃ ṣaṅsati 4 tasmāt tac chamayateva ṣaṅstavyaṃ. tā adbhir abhishicya nijāsyaivāmanyata 5 tāsu vā Ahinā budhnyena parokshāt tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena parokshāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasīyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṅsaty anūcir agniṃ gṛihapatiṃ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvāṃ ṣaṅsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādṛityaṃ. devānām eva patnīḥ pūrvāḥ ṣaṅsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena patnīshu pratyakshād reto dadhāti prajātyai 4 prajāyate prajayā paṣubhir ya evaṃ veda 5 tasmāt samānodaryā svasānyodaryāyai jāyāyā anujīvinī jīvati 6 Rākām ṣaṅsati. Rākā ha vā etām purushasya sevanīṃ sīvyati yaishā ṣisne 'dhi 7 pumāṅso 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīṃ ṣaṅsati. vāg vai Sarasvatī Pāvīravī. vācy eva tad vācaṃ dadhāti 9 tad āhur: yāmīm pūrvāṃ ṣaṅse3t | pitryā3m iti | 10 yāmīm eva pūrvāṃ ṣaṅsed: imaṃ yama prastaram ā hi sīdeti. rājño vai pūrvapeyaṃ, tasmād yāmīm eva pūrvāṃ ṣaṅsen 11 mātalī kavyair yamo aṅgirobhir iti kāvyānām anūcīṃ ṣaṅsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīṅs, tasmāt kāvyānām anūcīṃ

ṣaṅsaty 12 ud îratām avara ut parāsa iti pitryāḥ ṣaṅsaty 13 un madhyamāḥ pitaraḥ somyāsa iti 14 ye caivāvamā ye ca paramā ye ca madhyamās, tān sarvān anantarāyam prīṇāty 15 āhaṃ pitṛīn suvidatrāṅ avitsiti dvitīyāṃ ṣaṅsati 16 barhishado ye svadhayā sutasyety, etad dha vā eshāṃ priyaṃ dhāma yad barhishada iti, priyeṇaivaināṅs tad dhāmnā samardhayati 17 priyeṇa dhāmnā samṛidhyate ya evaṃ vede 18 dam pitṛibhyo namo astv adyeti namaskāravatīm antataḥ ṣaṅsati, tasmād antataḥ pitṛibhyo namaskriyate 19 tad āhur: vyāhāvam pitryāḥ ṣaṅse3t | avyāhāvā3m iti | vyāhāvam eva ṣaṅsed, asaṃsthitaṃ vai pitṛiyajñasya sādhv, asaṃsthitaṃ vā esha pitṛiyajñaṃ saṃsthāpayati yo vyāhāvaṃ ṣaṅsati; tasmād vyāhāvam eva ṣaṅstavyam || 37 || 11 ||

1 Svādush kilāyam madhumāṅ utāyam itîndrasyaindrīr anupānīyāḥ ṣaṅsaty, etābhir vā Indras tṛitīyasavanam anvapibat, tad anupānīyānām anupānīyātvam 2 mādyantîva vai tarhi devatā yad etā hotā ṣaṅsati, tasmād etāsu madvat pratigiryaṃ 3 yayor ojasā skabhitā rajāṅsîti vaishṇuvāruṇîm ṛicaṃ ṣaṅsati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva ṣāntyai 4 vishṇor nu kaṃ vîryāṇi pra vocam iti vaishṇavîṃ ṣaṅsati. yathā vai matyam, evaṃ yajñasya Vishṇus. tad yathā dushkṛishṭaṃ durmatîkṛitaṃ sukṛishṭaṃ sumatîkṛitaṃ kurvann iyād, evam evaitad yajñasya dushṭutaṃ duḥṣastaṃ sushṭutaṃ suṣastaṃ kurvann eti yad etāṃ hotā ṣaṅsati 5 tantuṃ tanvan rajaso bhānum anv ihîti prājāpatyāṃ ṣaṅsati. prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 6 jyotishmataḥ patho raksha dhiyā kṛitān iti. devayānā vai jyotishmantaḥ panthānas, tān evāsmā etad vitanoty. anulbaṇaṃ vayata joguvām apo manur bhava janayā daivyaṃ janam ity evai-

naṃ tan Manoḥ prajayā saṃtanoti prajātyai 7 prajāyate prajayā paṣubhir ya evaṃ veda 8 vā na indro maghavā virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā virapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai satyā carshaṇīdhṛid anarvā 10 tvaṃ rājā janushāṃ dhehy asme itīyaṃ vai rājā janushām 11 adhi ṣravo māhinaṃ yaj jaritra itīyaṃ vai māhinaṃ yajñaḥ ṣravo yajamāno jaritā, yajamānāyaivaitām āṣisham āṣāste 12 tad upaspṛiṣan bhūmim paridadhyāt, tad yasyām eva yajñaṃ sambharati, tasyām evainaṃ tad antataḥ pratishṭhāpayaty 13 agne marudbhiḥ ṣubhayadbhir ṛikvabhir ity āgnimārutaṃ ukthaṃ ṣastvāgnimārutyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti trayodaṣādhyāye caturdaṣaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tān Agnir nānvakāmayataitum. taṃ devā abruvann: api tvam ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty abravīt, stuta nu meti. taṃ te samutkramyopanivṛityāstuvaṅs, tān stuto 'nuprait 2 sa triḥṣreṇir bhūtvā tryanīko 'surān yuddham upaprāyad vijayāya. triḥṣreṇir iti chandāṅsy eva ṣreṇīr akuruta, tryanīka iti savanāny evānīkāni. tān asambhāvyaṃ parābhāvayat. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 4 sa vā eshā gāyatry eva yad agnishṭomaṣ. caturviṅṣatyaksharā vai gāyatrī, caturviṅṣatir agnishṭomasya stutaṣastrāṇi 5 tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. gāyatrī vai tan. na ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eshā yajamānam ādāya svar etīty. agnishṭomo vai tan. na ha vā agnishṭomaḥ kshamā ramata, ūrdhvo ha vā esha yajamānam ādāya svar eti 6 sa vā esha saṃvatsara eva yad agni-

shṭomaṣ caturviṅṣatyardhamāso vai saṃvatsaraṣ, caturviṅṣatir agnishṭomasya stutaṣastrāṇi 7 taṃ yathā samudraṃ srotya evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dīkshaṇīyeshṭis tāyate, tām evānu yāḥ kāṣceshṭayas, tāḥ sarvā agnishṭomam apiyanti 2 iḷām upahvayata, iḷāvidhā vai pākayajñā, iḷām evānu ye keca pākayajñās, te sarve 'gnishṭomam apiyanti 3 sāyamprātar agnihotraṃ juhvati, sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṃ juhvati, svāhākāreṇa vratam prayachanti; svāhākāram evānv agnihotram agnishṭomam apyeti 4 pañcadaṣa prāyaṇīye sāmidhenīr anvāha pañcadaṣa darṣapūrṇamāsayoḥ, prāyaṇīyam evānu darṣapūrṇamāsāv agnishṭomam apītaḥ 5 somaṃ rājānaṃ krīṇanty, aushadho vai somo rājāushadhibhis tam bhishajyanti yam bhishajyanti, somam eva rājānaṃ krīyamāṇam anu yāni kāni ca bheshajāni, tāni sarvāṇy agnishṭomam apiyanty, 6 agnim ātithye manthanty agniṃ cāturmāsyeshv, ātithyam evānu cāturmāsyāny agnishṭomam apiyanti 7 payasā pravargye caranti payasā dākshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gnishṭomam apyeti 8 paṣur upavasathe bhavati, tam evānu ye keca paṣubandhās te sarve 'gnishṭomam apiyanti 9 iḷādadho nāma yajñakratus, taṃ dadhnā caranti dadhnā dadhigharme, dadhigharmam evānv iḷādadho 'gnishṭomam apyeti || 40 || 2 ||

1 Iti nu purastād, athoparishṭāt, pañcadaṣokthyasya stotrāṇi pañcadaṣa ṣastrāṇi, sa māso, māsadhā saṃvatsaro vihitaḥ, saṃvatsaro 'gnir vaiṣvānaro, 'gnir agnishṭomaḥ, saṃvatsaram evānūkthyo 'gnishṭomam apyety, ukthyam apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati 2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau sampadya triṅṣad, ekaviṅṣaṃ shoḷaṣi sāma, trivṛit saṃdhiḥ: sā triṅṣat, sa māsas, triṅṣan māsasya rātrayo, mā-

sadhā saṃvatsaro vihitaḥ. saṃvatsaro 'gnir vaiçvānaro, 'gnir agnishṭomaḥ. saṃvatsaram evānv atirātro 'gnishṭomam apyety. atirātram apiyantam anv aptoryāmo 'pyety. atirātro hi sa bhavaty 3 etad vai ye ca purastād ye coparishṭād yajñakratavas, te sarve 'gnishṭomam apiyanti 4 tasya saṃstutasya navatiçataṃ stotriyāḥ. sā yā navatis te daça trivṛito, 'tha yā navatis te daçātha yā daça tāsām ekā stotriyodeti trivṛit pariçishyate: so 'sāv ekaviñço 'dhyāhitas tapati. vishuvān vā esha stomānām. daça vā etasmād arvāñcas trivṛito daça parāñco, madhya esha ekaviñça ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saitasminn adhyūḍhā: sa yajamanas, tad daivaṃ kshatraṃ saho balam 5 açnute ha vai daivaṃ kshatraṃ saho balam, etasya ha sāyujyaṃ sarūpatāṃ salokatām açnute ya evaṃ veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargaṃ lokam āyan. so 'gnir divispṛig ūrdhva udaçrayata, sa svargasya lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhipatis. taṃ Vasavaḥ prathamā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāçaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te trivṛitā stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs. 2 taṃ Rudrā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāçaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te pañcadaçena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 3 tam Ādityā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāçaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te saptadaçena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 4 taṃ Viçve devā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāçaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ

ta ekaviṅśena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 5 ekaikena vai taṃ devāḥ stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaṣ cainam evaṃ vedāti tu tam arjātā 8 ati ha vā enam arjate svargaṃ lokam abhi ya evaṃ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishṭomas, taṃ yad astuvaṅs tasmād agnistomas. tam agnistomaṃ santam agnishṭoma ity ācakshate parokshena, parokshapriyā iva hi devās 2 taṃ yac catushṭayā devāṣ caturbhiḥ stomair astuvaṅs, tasmāc catustomas. taṃ catustomaṃ santaṃ catushṭoma ity ācakshate parokshena, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṃ santaṃ jyotir bhūtam astuvaṅs, tasmāj jyotistomas. taṃ jyotistomaṃ santaṃ jyotishṭoma ity ācakshate parokshena, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṃ yad agnishṭomas. tasya yathaiva prāyaṇaṃ tathodayanaṃ 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṃ tad asya,
yad v asyāparaṃ tad v asya pūrvam |
aher iva sarpaṇaṃ ṣākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṅṣam udayanaṃ, kena te same iti 8 yo vā ekaviṅṣas trivṛid vai so, 'tho yad ubhau tṛicau tṛicināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishṭoma, esha sāhnas. taṃ sahaivāhnā saṃsthāpayeyuḥ, sāhno vai nāma 2 tenāsaṃtvaramāṇāṣ careyur, yathaiva prātaḥsavana evaṃ mādhyaṃdina evaṃ tṛitīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoḥ savanayor asaṃtvaramāṇāṣ caranti, tasmād dhedam prācyo grāmata

bahulāvishṭā. atha yad dhedam tritīyasavane samtvaramāṇāś caranti, tasmād dhedam pratyañci dīrghāraṇyāni bhavanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsamtvaramāṇāś careyur, yathaiva prātaḥsavana evam mādhyamdina evam tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 5 sa etam eva śastreṇānuparyāvarteta. yadā vā esha prātar udety, atha mandram tapati: tasmān mandrayā vācā prātaḥsavane śaṅsed. atha yadābhyety, atha balīyas tapati: tasmād balīyasyā vācā madhyamdine śaṅsed. atha yadābhitarām ety, atha balishṭhatamam tapati: tasmād balishṭhatamayā vācā tritīyasavane śaṅsed. evam śaṅsed yadi vāca īśīta, vāg ghi śastram. yayā tu vācottarottariṇyotsaheta samāpanāya, tayā pratipadyetaitat suśastatamam iva bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 tam yad 'astam etīti manyante, 'hna eva tad antam itvāthātmānam viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād 8 atha yad enam prātar udetīti manyante, rātrer eva tad antam itvāthātmānam viparyasyate, 'har evāvastāt kurute rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na ha vai kadā cana nimrocaty, etasya ha sāyujyam sarūpatām salokatām aśnute ya evam veda ya evam veda || 44 || 6 ||

Iti tritīyapañcikāyām caturtho 'dhyāyaḥ.

Iti caturdaśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā abruvan: yajño vai no 'nnādyam udakramīd. anv imam yajñam annam anvichāmeti. te 'bruvan: katham anvichāmeti, brāhmaṇena ca chandobhiś cety abruvaṅs. te brāhmaṇam chandobhir adīkshayaṅs, tasyāntam yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhi dīkshaṇīyāyām ishṭāv āntam eva yajñam tanvate, 'pi patnīḥ samyājayanti. tam anu nyāyam anvavāyaṅs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tac chaṃyvantam akurvaṅs, tasmād dhāpy etarhi prāyaṇīyaṃ ṣaṃyvantam eva bhavati. tam anu nyāyam anvavāyaṅs 3 ta ātithyam atanvata. tam ātithyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tad iḍāntam akurvaṅs, tasmād dhāpy etarhy ātithyam iḍāntam eva bhavati. tam anu nyāyam anvavāyaṅs 4 ta upasado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. te tisraḥ sāmidhenīr anūcya tisro devatā ayajaṅs, tasmād dhāpy etarhy upasatsu tisra eva sāmidhenīr anūcya tisro devatā yajanti. tam anu nyāyam anvavāyaṅs 5 ta upavasatham atanvata. tam upavasathye 'hany āpnuvaṅs, tam āptvāntaṃ yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhy upavasatha āntam eva yajñaṃ tanvate, 'pi patnīḥ saṃyājayanti 6 tasmād eteshu pūrveshu karmasu ṣanaistarāṃ-ṣanaistarām ivānubrūyād 7 anūtsāram iva hi te tam āyaṅs. tasmād upavasathe yāvatyā vācā kāmayīta, tāvatyānubrūyād, āpto hi sa tarhi bhavatīti 8 tam āptvābruvaṅs: tishṭhasva no 'nnādyāyeti. sa nety abravīt, kathaṃ vas tishṭheyeti. tān īkshataiva. tam abruvan: brāhmaṇena ca naṣ chandobhiṣ ca sayug bhūtvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi yajñaḥ sayug bhūtvā devebhyo havyaṃ vahati brāhmaṇena ca chandobhiṣ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdhaṃ gīrṇaṃ vāntam 2 tad dhaitad eva jagdhaṃ yad āṣaṅsamānam ārtvijyaṃ kārayata: uta vā me dadyād uta vā mā vṛiṇīteti. tad dha tat parāṅ eva yathā jagdhaṃ, na haiva tad yajamānam bhunakty 3 atha haitad eva gīrṇaṃ yad bibhyad ārtvijyaṃ kārayata: uta vā mā na bādhetota vā me na yajñaveṣasaṃ kuryād iti. tad dha tat parāṅ eva yathā gīrṇaṃ, na haiva tad yajamānam bhunakty 4 atha haitad eva vāntaṃ yad

abhisasyamānam ārtvijyaṃ kārayate. yathā ha vā idaṃ vāntān manushyā bībhatsanta, evaṃ tasmād devās. tad dha tat parāñ eva yathā vāntaṃ, na haiva tad yajamānam bhunakti 5 sa eteshāṃ trayāṇām āsāṃ neyāt 6 taṃ yady eteshāṃ trayāṇām ekaṃcid akāmam abhyābhavet, tasyāsti vāmadevyasya stotre prāyaçcittir 7 idaṃ vā idaṃ vāmadevyaṃ yajamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnaṃ. tasya stotra upasṛipya tredhātmānaṃ vigṛihṇīyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānaṃ dadhāty: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvāṃ durishṭim atyety 10 api yadi samṛiddhā iva ṛitvijaḥ syur, iti ha smāhātha haitaj japed eveti || 46 || 6 ||

1 Chandāṅsi vai devebhyo havyam ūdhvā çrāntāni jaghanārdhe yajñasya tishṭhanti, yathāçvo vāçvataro vohivāṅs tishṭhed evaṃ. tebhya etam maitrāvaruṇam paçupuroḍāçam anu devikāhavīṅshi nirvaped 2 Dhātre puroḍāçaṃ dvādaçakapālaṃ. yo Dhātā sa vashaṭkāro 3 'numatyai caruṃ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā trishṭup 5 Sinīvālyai caruṃ. yā Sinīvālī sā jagatī. Kuhvai caruṃ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajataḥ sarvaiç chandobhir ishṭam bhavati ya evaṃ veda 8 tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty 9 ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda 10 tad dhaika āhur: Dhātāram eva sarvāsām purastāt-purastād ājyena pariyajet. tad āsu sarvāsu mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyāṃ ṛigbhyāṃ samāne 'han yajatīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunaṃ dadhātī 13ti nu devikānām ‖ 47 ‖ 3 ‖

1 Atha devīnāṃ 2 Sūryāya puroḷāśam ekakapālaṃ. yaḥ Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā dyauḥ sānumatiḥ, so eva gāyatry. Ushase carum. yoshāḥ sā Rākā, so eva trishṭub. gave carum. yā gauḥ sā Sinīvālī, so eva jagatī. pṛithivyai carum. yā pṛithivī sā Kuhūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta. etair ha vā asya chandobhir yajataḥ sarvaiś chandobhir ishṭam bhavati ya evaṃ veda. tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty. ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunaṃ dadhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyāṃ samāne 'han yajatīti. yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Sūryam purastād yajati, tad āsu sarvāsu mithunaṃ dadhāti 5 tā yā imās tā amūr yā amūs tā imā. anyatarābhir vāva taṃ kāmam āpnoti ya etāsūbhayīshu 6 tā ubhayīr gataśriyaḥ prajātikāmasya saṃnirvapen 7 na tv eshishyamāṇasya 8 yad enā eshishyamāṇasya saṃnirvaped, īśvaro hāsya vitte devā arantor: yad vā ayam ātmane 'lam amaṅsteti 9 tā ha Śucivṛiksho Gaupalāyano Vṛiddhadyumnasyābhipratāriṇasyobhayīr yajñe saṃniruvāpa. tasya ha rathagṛitsaṃ gāhamānaṃ dṛishṭvovāccettham aham asya rājanyasya devikāś ca devīś cobhayīr yajñe samamādayaṃ, yad asyetthaṃ rathagṛitso gāhata iti. catuḥshashṭiṃ kavacinaḥ śaśvaddhāsya te putranaptāra āsuḥ ‖ 48 ‖ 4 ‖

1 Agnishṭomaṃ vai devā aśrayantokthāny asurās, te

samâvadvîryâ evâsan, na vyâvartanta. tân Bharadvâja rishîṇâm apaṣyad: ime vâ asurâ uktheshu ṣritâs, tân eshâṃ na kaṣ cana paṣyatîti, so 'gnim udahvayad 2 ehy û shu bravâṇi te 'gna itthetarâ gira ity 3 asuryâ ha vâ itarâ giraḥ 4 so 'gnir upottishṭhann abravît: kiṃ svid eva mahyaṃ kriṣo dîrghaḥ palito vakshyatîti 5 Bharadvâjo ha vai kriṣo dîrghaḥ palita âsa 6 so 'bravîd: ime vâ asurâ uktheshu ṣritâs, tân vo na kaṣ cana paṣyatîti 7 tân Agnir aṣvo bhûtvâbhyatyadravad. yad Agnir aṣvo bhûtvâbhyatyadravat, tat sâkamaṣvaṃ sâmâbhavat, tat sâkamaṣvasya sâkamaṣvatvaṃ 8 tad âhuḥ: sâkamaṣvenokthâni praṇayed, apraṇîtâni vâva tâny ukthâni yâny anyatra sâkamaṣvâd iti 9 pramaṅhishṭhîyena praṇayed, ity âhuḥ, pramaṅhishṭhîyena vai devâ asurân ukthebhyaḥ prâṇudanta 10 tat prâhaiva pramaṅhishṭhîyena nayet, pra sâkamaṣvena ||49||5||

1 Te vâ asurâ maitrâvaruṇasyoktham aṣrayanta. so 'bravîd Indraḥ: kaṣ câhaṃ cemân ito 'surân notsyâvahâ ity. ahaṃ cety abravîd Varuṇas. tasmâd aindrâvaruṇam maitrâvaruṇas tritîyasavane ṣaṅsatîndraṣ ca hi tân Varuṇaṣ ca tato 'nudetâṃ 2 te vai tato 'pahatâ asurâ brâhmaṇâcchaṅsina uktham aṣrayanta. so 'bravîd Indraḥ: kaṣ câhaṃ cemân ito 'surân notsyâvahâ ity. ahaṃ cety abravîd Brihaspatis. tasmâd aindrâbârhaspatyam brâhmaṇâcchaṅsî tritîyasavane ṣaṅsatîndraṣ ca hi tân Brihaspatiṣ ca tato 'nudetâṃ 3 te vai tato 'pahatâ asurâ achâvâkasyoktham aṣrayanta. so 'bravîd Indraḥ: kaṣ câhaṃ cemân ito 'surân notsyâvahâ ity. ahaṃ cety abravîd Vishṇuṣ. tasmâd aindrâvaishṇavam achâvâkas tritîyasavane ṣaṅsatîndraṣ ca hi tân Vishṇuṣ ca tato 'nudetâṃ 4 dvandvam Indreṇa devatâḥ ṣasyante. dvandvaṃ vai mithunam, tasmâd dvandvân mithunam prajâyate prajâtyai 5 prajâyate

prajayā paṣubhir ya evaṃ vedā6tha haite potrīyāṣ ca neshṭrīyāṣ ca catvāra ṛituyājāḥ, shaḷ ṛicaḥ: sā virāḍ 'daṣinī. tad virāji yajñaṃ daṣinyām pratishṭhāpayanti pratishṭhāpayanti || 50 || 6 ||

Iti tṛitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcadaṣādhyāye shashṭhaḥ khaṇḍaḥ.

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1 Devā vai prathamenāhnendrāya vajraṃ samabharaṅs, taṃ dvitīyenāhnāsiñcaṅs, taṃ tṛitīyenāhnā prāyachaṅs, taṃ caturthe 'han prāharat. tasmāc cathurthe 'han shoḍaṣinaṃ ṣaṅsati 2 vajro vā esha yat shoḍaṣī. tad yac caturthe 'han shoḍaṣinaṃ ṣaṅsati, vajram eva tat praharati dvishate bhrātṛivyāya vadhaṃ yo 'sya stṛityas tasmai startavai 3 vajro vai shoḍaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṅsati '4 taṃ yat parastād ukthānām paryasya ṣaṅsati, vajreṇaiva tat shoḍaṣinā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḍaṣinā parigatā manushyān abhy upāvartante. tasmād aṣvo vā purusho vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḍaṣinam paṣyan vajreṇaiva shoḍaṣinā parigato. vāg ghi vajro vāk shoḍaṣī 5 tad āhuḥ: kiṃ shoḍaṣinaḥ shoḍaṣitvam iti. shoḍaṣaḥ stotrāṇāṃ shoḍaṣaḥ ṣastrāṇāṃ, shoḍaṣabhir aksharair ādatte shoḍaṣibhiḥ praṇauti, shoḍaṣapadāṃ nividaṃ dadhāti: tat shoḍaṣinaḥ shoḍaṣitvaṃ 6 dve vā akshare atiricyete shoḍaṣino 'nushṭubham abhisampannasya, vāco vāva tau stanau, satyānṛite vāva te 7 avaty enaṃ satyaṃ, nainam anṛitaṃ hinasti ya evaṃ veda || 1 || 1 ||

1 Gaurivītaṃ shoḍaṣi sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ gaurivītaṃ, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivītaṃ shoḍaṣi sāma kurute 2 nānadaṃ shoḍaṣi sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadad. yad vyanadat, tan nānadaṃ sāmābhavat, tan nānadasya nānadatvam. abhrātṛivyaṃ vā etad bhrātṛivyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadaṃ sholaṣī sāma kurute 4 tad yadi nānadaṃ kuryur, avihritaḥ sholaṣī saṅstavyo; 'vihritāsu hi tāsu stuvate. yadi gaurivītaṃ, vihritaḥ sholaṣī saṅstavyo; vihritāsu hi tāsu stuvate || 2 || 2 ||

1 Athātaṣ chandāṅsy eva vyatishajaty. ā tvā vahantu haraya, upo shu sriṇuhī gira iti gāyatrīṣ ca paṅktīṣ ca vyatishajati. gāyatro vai purushaḥ, pāṅktāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad u gāyatrī ca paṅktiṣ ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vājrarūpān naiti 2 yad indra pritanājye, 'yaṃ te astu haryata ity ushṇihaṣ ca brihatīṣ ca vyatishajaty. aushṇiho vai purusho, bārhatāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad ushṇik ca brihatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 3 ā dhūrshu asmai, brahman vīra brahmakritiṃ jushāṇa iti dvipadāṃ ca trishṭubhaṃ ca vyatishajati. dvipād vai purusho, vīryaṃ trishṭup. purusham eva tad vīryeṇa vyatishajati, vīrye pratishṭhāpayati. tasmāt purusho vīrye pratishṭhitaḥ sarveshām paṣūnāṃ vīryavattamo. yad u dvipadā ca viṅṣatyaksharā trishṭup ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 4 eshā brahmā, pra te mahe vidathe ṣaṅsishaṃ harī iti dvipadāṣ ca jagatīṣ ca vyatishajati. dvipād vai purusho, jāgatāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. tasmāt purushaḥ paṣushu pratishṭhito 'tti caināṅ adhi ca tishṭhati, vaṣe cāsya. yad u dvipadā ca sholaṣāksharā jagatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naiti 5 trikadrukeshu mahisho yavāṣiram, pro shv asmai puroratham ity atichandasaḥ ṣaṅsati.

chandasāṃ vai yo raso 'tyaksharat, so 'tichandasam abhy atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat shoḍaśī. tad yad atichandasaḥ śaṅsati, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 6 sarvebhyaś chandobhyaḥ saṃnirmitena shoḍaśinā rādhnoti ya evaṃ veda || 3 || 3 ||

4 Mahānāmnīnām upasargān upasṛijaty 2 ayaṃ vai lokaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas tṛitīyā. sarvebhyo vā esha lokebhyaḥ saṃnirmito yat shoḍaśī. tad yan mahānāmnīnām upasargān upasṛijati, sarvebhya evainaṃ tal lokebhyaḥ saṃnirmimīte. 3 sarvebhyo lokebhyaḥ saṃnirmitena shoḍaśinā rādhnoti ya evaṃ veda 4 pra-pra vas trishṭubham isham, arcata prārcata, yo vyatīṅr aphāṇayad iti prajñātā anushṭubhaḥ śaṅsati. tad yatheha ceha cāpathena caritvā panthānam paryaveyāt, tādṛik tad yat prajñātā anushṭubhaḥ śaṅsati 5 sa yo vyāpto gataśrīr iva manyetāvihṛitaṃ shoḍaśinaṃ śaṅsayen: nec chandasāṃ kṛichrād avapadyā ity. atha yaḥ pāpmānam apajighāṅsuḥ syād, vihṛitaṃ shoḍaśinaṃ śaṅsayed. vyatishakta iva vai purushaḥ pāpmanā, vyatishaktam evāsmai tat pāpmānaṃ śamalaṃ hanty 6 apa pāpmānaṃ hate ya evaṃ vedo 7 d yad bradhnasya vishṭapam ity uttamayā paridadhāti. svargo vai loko bradhnasya vishṭapam, svargam eva tal lokaṃ yajamānaṃ gamayaty 8 apāḥ pūrveshāṃ harivaḥ sutānām iti yajati 9 sarvebhyo vā esha savanebhyaḥ saṃnirmito yat shoḍaśī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, pītavad vai prātaḥsavanam, prātaḥsavanād evainaṃ tat saṃnirmimīte 10 'tho idaṃ savanaṃ kevalaṃ ta iti. mādhyaṃdinaṃ vai savanaṃ kevalam, mādhyaṃdinād evainaṃ tat savanāt saṃnirmimīte 11 mamaddhi somam madhumantam indreti. madvad vai tṛitīyasavanaṃ, tṛitīyasavanād evainaṃ tat

saṃnirmimīte 12 satrā vṛishañ jaṭhara ā vṛishasveti. vṛishaṇvad vai shoḍaśino rūpaṃ. sarvebhyo vā esha savanebhyaḥ saṃnirmito yat shoḍaśī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, sarvebhya evainaṃ tat savanebhyaḥ saṃnirmimīte 13 sarvebhyaḥ savanebhyaḥ saṃnirmitena shoḍaśinā rādhnoti ya evaṃ veda 14 mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaśāksharesbu pādeshu. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat shoḍaśī. tad yan mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaśāksharesbu pādeshu, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 15 sarvebhyaś chandobhyaḥ saṃnirmitena shoḍaśinā rādhnoti ya evaṃ veda || 4 || 4 ||

1 Ahar vai devā aśrayanta rātrīm asurās, te samāvadvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaś cāhaṃ cemān ito 'surān rātrīm anv aveshyāva iti. sa deveshu na pratyavindad, abibhayū rātres tamaso mṛityoḥ. tasmād dhāpy etarhi naktaṃ yāvanmātram ivaivāpakramya bibheti, tama iva hi rātrir mṛityur iva 2 taṃ vai chandāṅsy evānvavāyaṅs. taṃ yac chandāṅsy evānvavāyaṅs, tasmād Indraś caiva chandāṅsi ca rātrīṃ vahanti. na nivic chasyate na puroruṅ na dhāyyā nānyā devatendraś ca hy eva chandāṅsi ca rātrīṃ vahanti 3 tān vai paryāyair eva paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta, tat paryāyāṇām paryāyatvaṃ 4 tān vai prathamenaiva paryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād uttamenāpararātrād 5 api śarvaryā anusmasīty abruvann, apiśarvarāṇi khalu vā etāni chandāṅsīti ha smāhaitāni hindraṃ rātres tamaso mṛityor bibhyatam atyapārayaṅs. tad apiśarvarāṇām apiśarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyo madvatyas trishṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 4 prathamena paryāyeṇa stuvate, prathamāny eva padāni punar ādadate. yad evaishām aṣvā gāva āsaṅs, tad evaishāṃ tenādadate 5 madhyamena paryāyeṇa stuvate, madhyamāny eva padāni punar ādadate. yad evaishām manorathā āsaṅs, tad evaishāṃ tenādadata 6 uttamena paryāyeṇa stuvata, uttamāny eva padāni punar ādadate. yad evaishāṃ vāso hiraṇyam maṇir adhyātmam āsīt, tad evaishāṃ tenādadata 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti stuvanti ca ṣaṅsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaṣastotram ahar, ity āhur, na rātriḥ pañcadaṣastotrā: katham ubhe pañcadaṣastotre bhavataḥ, kena te samavadbhājau bhavata iti 11 dvādaṣa stotrāṇy apiṣarvarāṇi, tisribhir devatābhiḥ saṃdhinā rāthaṃtareṇa stuvate: tena rātriḥ pañcadaṣastotrā, tenobhe pañcadaṣastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitaṃ stuvanty aparimitam anuṣaṅsati, parimitaṃ vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhya ity 13 atiṣaṅsati stotram, ati vai prajātmānam, ati paṣavas, tad yat stotram atiṣaṅsati, yad evāsyāty ātmānaṃ tad evāsyaitenāvarunddhe 'varunddhe || 6 || 6 ||

Iti caturthapañcikāyām prathamo 'dhyāyaḥ.

Iti shoḍaṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryāṃ Sāvitrīṃ. tasyai sarve devā varā āgachaṅs. tasyā

etat sahasram vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinam haiva tad yad arvāksahasram, tasmāt tat sahasram vaiva ṣaṅsed bhūyo vā 2 prāṣya ghritam ṣaṅsed. yathā ha vā idam ano vā ratho vākto vartata, evam haivākto vartate 3 ṣakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te samjānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādhi grihapater Ādityam kāshṭhām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā grihapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi ṣukram yajatam sūryasyeti prathamayaiva ricā kāshṭhām āpnotīti 7 tattan nādrityam. ya enam tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, ṣaṣvat tathā syāt 8 tasmād: agnir hotā grihapatiḥ sa rājety etayaiva pratipadyeta. grihapativatī prajātimatī ṣāntā, sarvāyuḥ sarvāyutvāya 9 sarvam āyur eti ya evam veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvantīnām abhisrishṭānām Agnir mukham prathamaḥ pratyapadyata. tam Aṣvināv anvāgachatām, tam abrūtām: apodihy, āvām vā idam jeshyāva iti. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgneyam āṣvine ṣasyate 2 tā Ushasam anvāgachatām, tām abrūtām: apodihy, āvām vā idam jeshyāva iti. sā tathety abravīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrākurutām, tasmād ushasyam āṣvine ṣasyate 3 tāv Indram anvāgachatām, tam abrūtām: āvām vā idam maghavañ jeshyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa tathety abravīt. tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād aindram āṣvine ṣasyate 4 tad Aṣvinā udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā uda-

jayatām Aśvināv āśnuvātām, tasmād etad āśvinam ity ācakshate 5 'śnute yad-yat kāmayate ya evaṃ veda 6 tad āhur: yac chasyata āgneyaṃ śasyata ushasyaṃ śasyata aindram: atha kasmād etad āśvinam ity ācakshata ity. Aśvinau hi tad udajayatām, Aśvināv āśnuvātām, yad Aśvinā udajayatām Aśvināv āśnuvātām, tasmād etad āśvinam ity ācakshate 7 'śnute yad-yat kāmayate ya evaṃ veda || 8 || 2 ||

1 Aśvatarīrathenāgnir ājim adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aśvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāśvinā udajayatām, Aśvināv āśnuvātām, yad Aśvinā udajayatām Aśvināv āśnuvātām, tasmāt sa sṛitajavo dugdhadohaḥ, sarveshām etarhi vāhanānām anāśishṭho, retasas tv asya vīryaṃ nāharatām, tasmāt sa dviretā vājī 5 tad āhuḥ: sapta sauryāṇi chandāṅsi śaṅsed, yathaivāgneyaṃ yathoshasyaṃ yathāśvinam, sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tattan nādṛityaṃ, trīṇy eva śaṅset, trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai 7 tad āhur: ud u tyaṃ jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādṛityaṃ, yathaiva gatvā kāshṭhām aparādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta, yathaiva gatvā kāshṭhām abhipadyeta, tādṛik tad 10 ud u tyaṃ jātavedasam iti dvitīyaṃ śaṅsati 11 citraṃ devānām ud agād anīkam iti traishṭubham, asau vāva citraṃ devānām udeti, tasmād etac chaṅsati 12 namo mitrasya varuṇasya cakshasa iti jāgataṃ, tad v āśīḥpadam, āśisham evaitenāśāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiśasyo, bṛihatī nātiśasyā, yat Sūryam atiśaṅsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atiṣaṅset prāṇān atipadyeteti2ndra kratuṃ na ā bharety aindram pragāthaṃ ṣaṅsati 3 ṣikshā ṇo asmin puruhūta yāmani jīvā jyotir aṣīmahīty 4 asau vāva jyotis, tena Sūryaṃ nātiṣaṅsati 5 yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsaty 6 abhi tvā ṣūra nonuma iti rāthaṃtarīṃ yoniṃ ṣaṅsati. rāthaṃtareṇa vai saṃdhināṣvināya stuvate. tad yad rāthaṃtarīṃ yoniṃ ṣaṅsati, rathaṃtarasyaiva sayonitvāye7ṣānam asya jagataḥ svardṛiṣam ity. asau vāva svardṛik, tena Sūryaṃ nātiṣaṅsati 8 yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragāthaṃ ṣaṅsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragāthaṃ ṣaṅsaty, ahorātrayor evainaṃ tat pratishṭhāpayati 10 sūracakshasa iti, tena Sūryaṃ nātiṣaṅsati. yad u bārhataḥ pragāthas, tena bṛihatīṃ nātiṣaṅsati 11 mahī dyauḥ pṛithivī ca nas, te hi dyāvāpṛithivī viṣvaṣambhuveti dyāvāpṛithivīye ṣaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad dyāvāpṛithivīye ṣaṅsati, pratishṭhayor evainaṃ tat pratishṭhāpayati 12 devo devī dharmaṇā sūryaḥ ṣucir iti, tena Sūryaṃ nātiṣaṅsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyau, tena bṛihatīṃ nātiṣaṅsati 14 viṣvasya devī mṛicayasya janmano na yā roshāti na grabhad iti dvipadāṃ ṣaṅsati 15 eitaidham uktham iti ha sma vā etad ācakshate yad etad āṣvinaṃ. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokshyāmīti. tato vā etām Bṛihaspatir dvipadām apaṣyan: na yā roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāsyat. tad yad etāṃ dvipadāṃ hotā ṣaṅsati, Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity asau vāva marcayatīva, tena Sūryaṃ nātiṣaṅsati 18 yad u dvipadā purushachandasaṃ, sā sarvāṇi chandāṅsy abhyāptā: tena brihatīṃ nātiṣaṅsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Brihaspatir, brahmaṇy evainaṃ tad antataḥ pratishṭhāpayaty 2 eva pitre viṣvadevāya vrishṇa ity etayā paridadhyāt prajākāmaḥ paṣukāmo 3 brihaspate suprajā vīravanta iti. prajayā vai suprajā vīravān 4 vayaṃ syāma patayo rayiṇām iti 5 prajāvān paṣumān rayimān vīravān bhavati yatraivaṃ vidvān etayā paridadhāti 6 brihaspate ati yad aryo arhād ity etayā paridadhyāt tejaskāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasaṃ vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac chavasa ṛitaprajāteti. dīdāyeva vai brahmavarcasaṃ 9 tad asmāsu draviṇaṃ dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaṣasī bhavati yatraivaṃ vidvān etayā paridadhāti 11 tasmād evaṃ vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryaṃ nātiṣaṅsati 13 yad u trishṭubhaṃ triḥ ṣaṅsati, sā sarvāṇi chandāṅsy abhyāptā: tena brihatīṃ nātiṣaṅsati 14 gāyatryā ca trishṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryaṃ trishṭub, brahmaṇaiva tad vīryaṃ saṃdadhāti 16 brahmavarcasī brahmayaṣasī vīryavān bhavati yatraivaṃ vidvān gāyatryā ca trishṭubhā ca vashaṭkaroty 17 aṣvinā vāyunā yuvaṃ sudaksho,bhā pibatam aṣvineti 18 gāyatryā ca virājā ca vashaṭkuryād. brahma vai gāyatry annaṃ virāḍ, brahmaṇaiva tad annādyaṃ saṃdadhāti 19 brahmavarcasī brahmayaṣasī bhavati, brahmādyam annam atti yatraivaṃ vidvān gāyatryā ca virājā ca vashaṭkaroti 20 tasmād evaṃ vidvān gāyatryā caiva virājā ca vashaṭku-

ryāt: pra vām andhāṅsi madyāny asthur. ubhā pibatam aṣvinety etābhyām || 11 || 8 ||

1 Caturviṅṣam etad ahar upayanty ārambhaṇīyam 2 etena vai saṃvatsaram ārabhanta, etena stomāṅs ca chandāṅsi caitena sarvā devatā. anārabdhaṃ vai tac chando, 'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṅṣaḥ stomo bhavati, tac caturviṅṣasya caturviṅṣatvaṃ 4 caturviṅṣatir vā ardhamāsā, ardhamāsaṣa eva tat saṃvatsaram ārabhanta 5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai 6 tasya pañcadaṣa stotrāṇi bhavanti, pañcadaṣa ṣastrāṇi: sa māso. māsaṣa eva tat saṃvatsaram ārabhante 7 tasya shashṭiṣ ca trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gnishṭoma etad ahaḥ syād, ity āhur, agnishṭomo vai saṃvatsaro, na vā etad anyo 'gnishṭomād ahar dādhāra na vivyāceti 9 sa yady agnishṭomaḥ syād, ashṭācatvāriṅṣās trayaḥ pavamānāḥ syuṣ caturviṅṣānītarāṇi stotrāṇi. tad u shashṭiṣ caiva trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya eva syāt, paṣusamṛiddho yajñaḥ, paṣusamṛiddhaṃ satraṃ. sarvāṇi caturviṅṣāni stotrāṇi, pratyakshād dhy etad ahaṣ caturviṅṣaṃ. tasmād ukthya eva syāt || 12 || 9 ||

1 Bṛihadrathaṃtare sāmanī bhavata. ete vai yajñasya nāvau saṃpāriṇyau yad bṛihadrathaṃtare, tābhyām eva tat saṃvatsaraṃ taranti 2 pādau vai bṛihadrathaṃtare ṣira etad ahaḥ, pādābhyām eva tac chriyaṃ ṣiro 'bhyāyanti 3 pakshau vai bṛihadrathaṃtare ṣira etad ahaḥ, pakshābhyām eva tac chriyaṃ ṣiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya ubhe samavasṛijeyur, yathaiva chinnā naur bandhanāt tīraṃtīraṃ ṛichantī plavetaivam eva te satriṇas tīram-tīraṃ ṛichantaḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

thaṃtaram avasṛijeyur, bṛihataivobhe anavasṛishṭe; atha yadi 'bṛihad avasṛijeyū, rathaṃtareṇaivobhe anavasṛishṭe 6 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivatam. evam ete ubhe anavasṛishṭe bhavato 7 ye vā evaṃ vidvāṅsa etad ahar upayanty. āptvā vai te 'hassaḥ saṃvatsaram āptvārdhamāsaṣa āptvā māsaṣa āptvā stomāṅs ca chandāṅsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantaḥ saṃvatsaram abhishuṇvanta āsaṭe 8 ye vā ata ūrdhvaṃ saṃvatsaram upayanti, guruṃ vai te bhāram abhinidadhate, saṃ vai gurur bhāraḥ sriṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti saṃvatsarasya pāram asnute || 13 || 7 ||

1 Yad vai caturviṅsaṃ, tan mahāvratam. bṛihaddivenātra hotā retaḥ siñcati, tad ado mahāvratīyenāhnā prajanayati. saṃvatsare-saṃvatsare vai retaḥ siktaṃ jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evaṃ vidvān etad ahar upaiti 2 svasti saṃvatsarasya pāram asnute ya evaṃ veda 3 yo vai saṃvatsarasyāvāraṃ ca pāraṃ ca veda, sa vai svasti saṃvatsarasya pāram asnute. 'tirātro vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāraṃ 4 svasti saṃvatsarasya pāram asnute ya evaṃ veda 5 yo vai saṃvatsarasyāvarodhanaṃ codrodhanaṃ ca veda, sa vai svasti saṃvatsarasya pāram asnute. 'tirātro vā asya prāyaṇīyo 'varodhanam, udayanīya udrodhanaṃ 6 svasti saṃvatsarasya pāram asnute ya evaṃ veda 7 yo vai saṃvatsarasya prāṇodānau veda, sa vai svasti saṃvatsarasya pāram asnute. 'tirātro vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti saṃvatsarasya pāram asnute ya evaṃ veda ya evaṃ veda || 14 || 8 ||

Iti caturthapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptadaṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayaṃ vai loko jyotir, antarikshaṃ gaur, asau loka āyuḥ 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayaṃ vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ saṃlokete 5 tenaitenobhayatojyotishā shaḷahena yanti. tad yad etenobhayatojyotishā shaḷahena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṅs ca loke 'mushmiṅs cobhayoḥ 6 pariyad vā etad devacakraṃ yad abhiplavaḥ shaḷahas. tasya yāv abhito 'gnishṭomau tau pradhī, ye catvāro madhya ukthyās tan nabhyaṃ 7 gachati vai vartamānena yatra kāmayate, tat svasti saṃvatsarasya pāram aşnute ya evaṃ veda 8 yo vai tad veda yat prathamaḥ shaḷahaḥ sa vai svasti saṃvatsarasya pāram aşnute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamaḥ || 15 || 1 ||

1 Prathamaṃ shaḷaham upayanti, shaḷ ahāni bhavanti. shaḍ vā ṛitava, ṛitusa eva tat saṃvatsaram āpnuvanty, ṛitusaḥ saṃvatsare pratitishṭhanto yanti 2 dvitīyaṃ shaḷaham upayanti, dvādaşāhāni bhavanti. dvādaşa vai māsā, māsaşa eva tat saṃvatsaram āpnuvanti, māsaşaḥ saṃvatsare pratitishṭhanto yanti 3 tṛitīyaṃ shaḷaham upayanty, ashṭādaşāhāni bhavanti. tāni dvedhā, navānyāṇi navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṅs caiva tat svargāṅs ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturthaṃ shaḷaham upayanti, caturviṅşatir ahāni bhavanti. caturviṅşatir vā ardhamāsā, ardhamāsaşa eva tat saṃvatsaram āpnuvanty, ardhamāsaşaḥ saṃvatsare pratitishṭhanto yanti 5 pañcamaṃ shaḷaham upayanti, triṅşad ahāni bhavanti. triṅşadaksharā vai virāḍ, virāḷ annādyaṃ, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annadyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 1 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata ṣaphāñ chṛiñgāṇi sishāsatyas, tāsāṃ daṣame māsi ṣaphāḥ ṣṛiñgāṇy ajāyanta. tā abruvan: yasmai kāmāyādīkshāmahy āpāma tam, uttishṭhāmeti. tā yā udatishṭhaṅs, tā etāḥ ṣṛiñgiṇyo 3 'tha yāḥ samāpayishyāmaḥ saṃvatsaram ity āsata, tāsām aṣraddhayā ṣṛiñgāṇi prāvartanta, tā etās tūparā. ūrjaṃ tv asunvaṅs, tasmād u tāḥ sarvān ṛitūn prāptvottaram uttishṭhanty, ūrjaṃ hy asunvan. sarvasya vai gāvaḥ premāṇaṃ sarvasya cārutāṃ gatāḥ 4 sarvasya premāṇaṃ sarvasya cārutāṃ gachati ya evaṃ veda 5 dityāṣ ca ha vā Añgirasaṣ ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargaṃ lokaṃ jagmuḥ, paṣcevāñgirasaḥ shashṭyāṃ vā varsheshu 6 yathā vā prāyaṇiyo 'tirātraṣ caturviṅṣa ukthyaḥ sarve 'bhiplavāḥ shaḷahā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyaṇiyo 'tirātraṣ caturviṅṣa ukthyaḥ sarve pṛishṭhyāḥ shaḷahā ākshyanty anyāny ahāni, tad Añgirasām ayanaṃ 8 sā yathā srutir añjasāyany evam abhiplavaḥ shaḷahaḥ svargasya lokasyātha yathā mahāpathaḥ paryāṇa evam pṛishṭhyaḥ shaḷahaḥ svargasya lokasya. tad yad ubhābhyāṃ yanty, ubhābhyāṃ vai yan na rishyaty, ubhayoḥ kāmayor upāptyai yaṣ cābhiplave shaḷahe yaṣ ca pṛishṭhye || 17 || 2 ||

1 Ekaviṅṣam etad ahar upayanti vishuvantam madhye saṃvatsarasyai 2 tena vai devā ekaviṅṣenādityaṃ svargāya lokāyodayachan 3 sa esha ita ekaviṅṣas 4 tasya daṣāvastād ahāni divākīrtyasya bhavanti daṣa parastān, madhya esha ekaviṅṣa ubhayato virāji pratishṭhita, ubhayato hi vā esha virāji pratishṭhitas. tasmād esho 'ntaremāṅl lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, taṃ tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayaḥ svargā lokās. tasya parāco 'tipātād abibhayus, taṃ tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayaḥ svargā lokās. tat trayo 'vastāt saptadaṣā bhavanti trayaḥ parastāt, madhya esha ekaviṅṣa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntaremāñl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaṣā bhavanti trayaḥ parastāt, te dvau-dvau sampadya trayas catustriṅṣā bhavanti. catustriṅṣo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhavishyataḥ, sarvam evedam atirocate yad idaṃ kiṃcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna, imāṅ vai lokān svarasāmabhir aspṛiṇvaṅs, tat svarasāmnāṃ svarasāmatvaṃ. tad yat svarasāmna upayanty, eshv evainaṃ tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaṣānām pravlayād abibhayuḥ: samā iva vai stomā avigūḷhā iveme ha na pravlīyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ pṛishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viṣvajit sarvapṛishṭhaḥ parastāt, tat saptadaṣān ubhayataḥ paryṛishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raṣmibhir udavayan. raṣmayo vai

divākīrtyāni: mahādivākīrtyam prishṭham bhavati, vikarṇam brahmasāma, bhāsam agnishṭomasāmobhe brihadrathaṃtare pavamānayor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyañgaṣvetaṃ savanīyasyopālambhyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṅṣatiṃ sāmidhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṅṣam 7 ekapañcāṣataṃ dvipañcāṣataṃ vā ṣastvā madhye nividaṃ dadhāti, tāvatīr uttarāḥ ṣaṅsati. ṣatāyur vai purushaḥ ṣatavīryaḥ ṣatendriya, āyushy evainaṃ tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ 2 svargam eva tal lokaṃ rohati ya evaṃ veda 3 yad eva dūrohaṇā3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇaṃ rohaty, etam eva tad rohati 4 haṅsavatyā rohati 5 haṅsaḥ ṣucishad ity. esha vai haṅsaḥ ṣucishad 6 vasur antarikshad ity. esha vai vasur antarikshásad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varaṃ vā etat sadmanāṃ yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanāṃ yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adrijā ity. esha vā adrija 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakshatamād iva rūpaṃ 19 tasmād yatra kva ca dūrohaṇaṃ rohed, dhaṅsavatyaiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanaḥ puraetāraṃ kurvīta, tādṛik tad yad eva tārkshye. 'yaṃ vai Tārkshyo yo 'yam pavata, esha svargasya lokasyābhivoḷhā 22 tyam ū shu vājinaṃ devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānaṃ tarutāraṃ rathānām ity. esha vai sahāvāṅs tarutaisha hīmāṅl lokān sadyas taraty 24 arishṭanemim pṛitanājam āṣum ity. esha vā arishṭanemiḥ pṛitanājid āṣuḥ 25 svastaya iti svastitām āṣāste 26 tārkshyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ājohuvānāḥ svastaya iti svastitām evāṣāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashṭyai sampattyai saṃgatyā 29 urvī na pṛithvī bahule gabhīre mā vām etau mā paretau rishāmetīme evaitad anumantrayata ā ca parā ca meshyan 30 sadyaṣ cid yaḥ ṣavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyakshaṃ sūryam abhivadati 31 sahasrasāḥ ṣatasā asya raṅhir na smā varante yuvatiṃ na ṣaryām ity āṣisham evaitenāṣāsta ātmane ca yajamānebhyaṣ ca || 20 || 4 ||

1 Āhūya dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmaṇāhāvena svargaṃ lokaṃ rohati 2 sa pacchaḥ prathamaṃ rohatīmaṃ tal lokam āpnoty, athārdharcaṣo 'ntarikshaṃ tad āpnoty, atha tripadyāmuṃ tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā ṣākhāṃ dhārayamāṇas, tad amushmiṅl loke pratitishṭhaty; ardharcaṣo 'ntarikshe, paccho 'smiṅl loka. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshāṃ rohet. te jayeyur haiva svargaṃ lokaṃ 5 na tv evāsmiṅl loke jyog iva vaseyur 6 mithunāni

sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandāṅsi, paṣūnām avaruddhyai || 21 || 7 ||

1 Yathā vai purusha evaṃ vishuvāṅs. tasya yathā dakshiṇo 'rdha evaṃ pūrvo 'rdho vishuvato, yathottaro 'rdha evam uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ ṣira eva vishuvān. bidalasaṃhita iva vai purushas, tad dhāpi syūmeva madhye ṣīrshṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ ṣaṅsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti ṣreshṭhatām aṣnuvata iti 3 tat-tan nādṛityaṃ. saṃvatsara eva ṣaṅsed. reto vā etat saṃvatsaraṃ dadhato yanti 4 yāni vai purā saṃvatsarād retāṅsi jāyante yāni pañcamāsyāni yāni shaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sāṃvatsarikāṇi, tair bhuñjate. tasmāt saṃvatsara evaitad ahaḥ ṣaṅset 6 saṃvatsaro hy etad ahar āpnoti, saṃvatsaraṃ hy etad ahar āpnuvanty. esha ha vai saṃvatsareṇa pāpmānam apahata esha vishuvatā,ṅgebhyo haiva māsaiḥ pāpmānam apahate, ṣīrshṇo vishuvatā 7 pa saṃvatsareṇa pāpmānaṃ hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvakarmaṇam ṛishabhaṃ savanīyasyopālambhyam ālabheran dvirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitraṃ hatvā viṣvakarmābhavat, Prajāpatiḥ prajāḥ srishṭvā viṣvakarmābhavat. saṃvatsaro viṣvakarmendram eva tadātmānam Prajāpatiṃ saṃvatsaraṃ viṣvakarmāṇam āpnuvantīndra eva tadātmani Prajāpatau saṃvatsare viṣvakarmaṇy antataḥ pratitishṭhanti. pratitishṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity ashṭādaṣe 'dhyāye 'shṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata. sa tapas taptvemaṃ dvādaṣāham apaṣyad

ātmanā evāñgeshu ca prāṇeshu ca. tam ātmana evāñgebhyaś ca prāṇebhyaś ca dvādaśadhā niramimīta, tam āharat, tenāyajata. tato vāi so 'bhavad ātmanā, pra prajayā paśubhir ajāyata 2 bhavaty ātmanā, pra prajayā paśubhir jāyate ya evaṃ veda 3 so 'kāmayata: kátham nu gāyatryā sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām iti. taṃ vai tejasaiva purastāt paryabhavac chandobhir madhyato 'ksharair uparishṭād. gāyatryā sarvato dvādaśāham paribhūya sarvām ṛiddhim ārdhnot 4 sarvām ṛiddhim ṛidhnoti ya evaṃ veda 5 yo vai gāyatrīm pakshiṇīṃ cakshushmatīṃ jyotishmatīm bhāsvatīṃ veda, gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam ety. eshā vai gāyatrī pakshiṇī cakshushmatī jyotishmatī bhāsvatī yad dvādaśāhas. tasya yāv abhito 'tirātrau tau pakshau, yāv antarāgnishṭomau te cakshushī, ye 'shṭau madhya ukthyāḥ sa ātmā 6 gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam eti ya evaṃ veda || 23 || 1 ||

1 Trayaś ca vā ete tryahā ā daśamam ahar ā dvāv atirātrau yad dvādaśāho 2 dvādaśāhāni dīkshito bhavati, yajñiya eva tair bhavati 3 dvādaśa rātrīr upasada upaiti, śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā śarīraṃ dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda 6 shaṭtriṅśadaho vā esha yad dvādaśāhaḥ. shaṭtriṅśadaksharā vai bṛihatī, bṛihatyā vā etad ayanaṃ yad dvādaśāho, bṛihatyā vai devā imāñl lokān āśnuvata. te vai daśabhir evāksharair imaṃ lokam āśnuvata daśabhir antarikshaṃ daśabhir divaṃ caturbhiś catasro diśo, dvābhyām evāsmiñl loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda 8 tad āhur: yad anyāni chandāṅsi varshīyāṅsi bhūyo'ksharatarāṇy, atha kasmād etām bṛihatīty ācakshata ity 9 etayā hi devā imāñl lokān āśnuvata. te vai daśabhir evāksharair

imaṃ lokam āṣnuvata daṣabhir antarikshaṃ daṣabhir divaṃ caturbhiṣ catasro diṣo, dvābhyām evāsmiñl loke pratyatishṭhañs. tasmād etām bṛihatīty ācakshate 10 'ṣnute yad-yat kāmayate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiyajño vā esha yad dvādaṣāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaṣāhena. so 'bravīd ṛitūñṣ ca māsāñṣ ca: yājayata mā dvādaṣāheneti. taṃ dīkshayitvānapakramaṃ gamayitvābruvan: dehi nu no 'tha tvā yājayishyāma iti. tebhya isham ūrjam prāyachat, saishorg ṛitushu ca māseshu ca nihitā. dadataṃ vai te tam ayājayañs, tasmād dadad yājyaḥ. pratigṛihṇanto vai te tam ayājayañs, tasmāt pratigṛihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāñso yajante ca yājayanti ca 3 te vā ima ṛitavaṣ ca māsāṣ ca gurava ivāmanyanta dvādaṣāhe pratigṛihya, te 'bruvan Prajāpatiṃ: yājaya no dvādaṣāheneti. sa tathety abravīt, te vai dīkshadhvam iti te pūrvapakshāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakshā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānaṃ hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ saṃvatsara ṛitushu ca māseshu ca pratyatishṭhat, te vā ima ṛitavaṣ ca māsāṣ ca Prajāpatāv eva saṃvatsare pratyatishṭhañs, ta ete 'nyonyasmin pratishṭhitā. evaṃ ha vāva sa ṛitviji pratitishṭhati yo dvādaṣāhena yajate. tasmād āhur: na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratitishṭhād iti 6 jyeshṭhayajño vā esha yad dvādaṣāhaḥ, sa vai devānāṃ jyeshṭho ya etenāgre 'yajata. ṣreshṭhayajño vā esha yad dvādaṣāhaḥ, sa vai devānāṃ ṣreshṭho ya etenāgre 'yajata 7 jyeshṭhaḥ ṣreshṭho yajeta, kalyāṇīha samā bhavati. na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratiti-

shṭhād itī 8 ndrāya vai devā jyaishṭhyāya ṣraishṭhyāya
nātishṭhanta. so 'bravīd Bṛihaspatim: yājaya mā dvādaṣā-
heneti. tam ayājayat. tato vai tasmai devā jyaishṭhyāya
ṣraishṭhyāyātishṭhanta 9 tishṭhante 'smai svā jyaishṭhyāya
ṣraishṭhyāya, sam asmin svāḥ ṣreshṭhatāyāṃ jānate ya
evaṃ veda 10 ūrdhvo vai prathamas tryahas, tiryañ ma-
dhyamo, 'rvāñ uttamaḥ. sa yad ūrdhvaḥ prathamas trya-
has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-
sya dig. yat tiryañ madhyamas, tasmād ayaṃ vāyus ti-
ryañ pavate, tiraṣcīr āpo vahanti; tiraṣcī hy etasya dig.
yad arvāñ uttamas, tasmād asāv arvāñ tapaty, arvāñ
varshaty, arvāñci nakshatrāṇy; arvācī hy etasya dik.
samyañco vā ime lokāḥ, samyañca ete tryahāḥ 11 sa-
myañco 'smā ime lokāḥ ṣriyai dīdyati ya evaṃ veda
|| 25 || 3 ||

1 Dīkshā vai devebhyo 'pākrāmat. tāṃ vāsantikābhyāṃ
māsābhyām anvayuñjata, tāṃ vāsantikābhyām māsābhyāṃ
nodāpnuvaṅs. tāṃ graishmābhyāṃ tāṃ vārshikābhyāṃ tāṃ
ṣāradābhyāṃ tāṃ haimantikābhyām māsābhyām anva-
yuñjata, tāṃ haimantikābhyām māsābhyāṃ nodāpnuvaṅs.
tāṃ ṣaiṣirābhyām māsābhyām anvayuñjata, tāṃ ṣaiṣirā-
bhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainaṃ
dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dī-
kshopanamed, etayor eva ṣaiṣirayor māsayor āgatayor dī-
ksheta. sākshād eva tad dīkshāyām āgatāyāṃ dīkshate,
pratyakshād dīkshām parigṛihṇāti. tasmād etayor eva ṣai-
ṣirayor māsayor āgatayor ye caiva grāmyāḥ paṣavo ye cā-
raṇyā aṇimānam eva tat parushimāṇaṃ niyanti, dīkshārū-
pam eva tad upaniplavante 4 sa purastād dīkshāyāḥ prā-
jāpatyam paṣum ālabhate 5 tasya saptadaṣa sāmidhenīr
anubrūyāt. saptadaṣo vai Prajāpatiḥ, Prajāpater āptyai
6 tasyāpriyo jāmadagnyo bhavanti 7 tad āhur: yad anye-

shu paṣushu yathaṛishy āpriyo bhavanty, atha kasmād
asmin sarveshāṃ jāmadagnya eveti 8 sarvarūpā vai jāma-
dagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paṣuḥ sarva-
samṛiddhas. tad yaj jāmadagnyo bhavanti, sarvarūpatāyai
sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati
10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha ka-
smād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai
yajño, yajñasyāyātayāmatāya iti brūyād. yad u vāyavyas,
tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad
uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u
cet, saṃnyupyāgnīn yajeran, sarve dīksheran, sarve sunu-
yur. vasantam abhyudavasyaty. ūrg vai vasanta, isham
eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandāṅsi vā anyonyasyāyatanam abhyadhyāyan.
gāyatrī trishṭubhaṣ ca jagatyai cāyatanam abhyadhyāyat,
trishṭub gāyatryai ca jagatyai ca, jagatī gāyatryai ca tri-
shṭubhaṣ ca. tato vā etam Prajāpatir vyūḷhachandasaṃ
dvādaṣāham apaṣyat. tam āharat, tenāyajata, tena sa sa-
rvān kāmāṅs chandāṅsy agamayat 2 sarvān kāmān gachati
ya evaṃ veda 3 chandāṅsi vyūhaty ayātayāmatāyai 4 cha-
ndāṅsy eva vyūhati. tad yathādo 'ṣvair vānaḷudbhir vā-
nyair-anyair aṣrāntatarair-aṣrāntatarair upavimokaṃ yānty,
evam evaitaiṣ chandobhir anyair-anyair aṣrāntatarair-aṣrā-
ntatarair upavimokaṃ svargaṃ lokaṃ yanti yac chandāṅsi
vyūhati 5 mau vai lokau sahāstām, tau vyaitām. nāvarshan,
na samatapat, te pañcajanā na samajānata. tau devāḥ sa-
manayaṅs, tau saṃyantāv etaṃ devavivāhaṃ vyavahetām.
rathaṃtareṇaiveyam amūṃ jinvati, bṛihatāsāv imāṃ 6 nau-
dhasenaiveyam amūṃ jinvati, ṣyaitenāsāv imāṃ. dhūme-
naiveyam amūṃ jinvati, vṛishṭyāsāv imāṃ. devayajanam
eveyam amushyām adadhāt, paṣūn asāv asyām 7 etad vā
iyam amushyāṃ devayajanam adadhād yad etac candra-

masi krishṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turaḥ Kāvasheya uvācoshaḥ posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāñsamānāḥ prichanti: santi tatroshā3ḥ iti | ūsho hi posho. 'sau vai loka imaṃ lokam abhiparyāvartata 10 tato vai dyāvāprithivī abhavatām, na dyāvāntarikshān nāntarikshād bhūmiḥ || 27 || 5 ||

1 Brihac ca vā idam agre rathaṃtaraṃ cāstām. vāk ca vai tan manaś cāstām. vāg vai rathaṃtaram mano brihat. tad brihat pūrvaṃ sasrijānaṃ rathaṃtaram atyamanyata. tad rathaṃtaraṃ garbham adhatta, tad vairūpam asrijata 2 te dve bhūtvā rathaṃtaraṃ ca vairūpaṃ ca brihad atyamanyetām. tad brihad garbham adhatta, tad vairājam asrijata 3 te dve bhūtvā brihac ca vairājaṃ ca rathaṃtaraṃ ca vairūpaṃ cātyamanyetām. tad rathaṃtaraṃ garbham adhatta, tac chākvaram asrijata 4 tāni trīṇi bhūtvā rathaṃtaraṃ ca vairūpaṃ ca śākvaraṃ ca brihac ca vairājaṃ cātyamanyanta. tad brihad garbham adhatta, tad raivatam asrijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ prishṭhāny āsañs 6 tāni ha tarhi trīṇi chandāñsi shaṭ prishṭhāni nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham asrijata. trishṭub garbham adhatta, sā paṅktim asrijata. jagatī garbham adhatta, sātichandasam asrijata. tāni trīṇy anyāni trīṇy anyāni shaṭ chandāñsy āsan shaṭ prishṭhāni. tāni tathākalpanta. kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam etāṃ chandasāṃ ca prishṭhānāṃ ca kliptiṃ vidvān dīkshate dīkshate || 28 || 6 ||

Iti caturthapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonaviñśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Agnir vai devatā prathamam ahar vahati, trivrit stomo rathaṃtaraṃ sāma gāyatrī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca. tat prathamasyahno rūpaṃ. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rāthaṃtaraṃ yad gāyatraṃ yat karishyad: etāni vai prathamasyahno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi darṣateti praügam. eti prathame 'hani prathamasyāhno rūpam 7 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpam 8 indra nedīya ed ihītīndranihavaḥ pragāthaḥ. prathame pade devatā nirucyate. prathame 'hani prathamasyāhno rūpam 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpam 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyāḥ. prathameshu padeṣhu devatā nirucyante. prathame 'hani prathamasyāhno rūpam 11 pra va indrāya bṛihata iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpam 12 ā yātv indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpam 13 abhi tvā ṣūra nonumo, 'bhi tvā pūrvapītaya iti rathaṃtaram prishṭham bhavati. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvāna purutamam purāshāḍ iti dhāyyā, vṛitrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpam 15 pibā sutasya rasina iti sāmapragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinaṃ devajūtam iti tārkshyam purastāt sūktasya ṣaṅsati. svastyayanaṃ vai tārkshyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aṣnute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrad ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāṅl lokān apaṣyat, tān sampātaiḥ samapatad. yat sampātaiḥ samapatat, tat sampātānāṃ sampātatvaṃ. tad yat sampātau prathame 'hani ṣaṅsati, svargasya lokasya samashṭyai sampattyai saṃgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitraṃ yuktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavaṃ. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavaṃ prathame 'hani ṣaṅsaty, ayaṃ vai loka ihehāsminn evainān̐s tal loke ramayati 7 devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam. prathame pade devatā nirucyante, prathame 'hani prathamasyāhno rūpam 8 mahāntaṃ vā ete 'dhvānam eshyanto bhavanti, ye saṃvatsaraṃ vā dvādaṣāhaṃ vāsate. tad yad devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani ṣaṅsati, svastitāyai 9 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aṣnute ya evaṃ veda yeshāṃ caivaṃ vidvān etad dhotā devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani ṣaṅsati 10 vaiṣvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathamasyahno rūpam 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase sunavāma somam iti jātavedasyām pa-

rastât sûktasya śaṅsati. svastyayanaṃ vai jâtavedasyâḥ, svastitâyai 13 svastyayanam eva tat kurute, svasti saṃvatsarasya pâram aśnute ya evaṃ veda 14 prâ tavyasîṃ navyasîṃ dhîtim agnaye iti jâtavedasyam. preti prathame 'hani prathamasyâhno rûpaṃ 15 samânam âgnimârutam bhavati yac câgnishṭome. yad vai yajñe samânaṃ kriyate, tat prajâ anusamananti. tasmât samânam âgnimârutam bhavati || 30 || 2 ||

1 Indro vai devatâ dvitîyam ahar vahati, pañcadaśaḥ stomo bṛihat sâma trishṭup chando 2 yathâdevatam enena yathâstomaṃ yathâsâma yathâchandasaṃ râdhnoti ya evaṃ veda 3 yad vai neti na preti yat sthitaṃ, tad dvitîyasyâhno rûpaṃ. yad ûrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatâ nirucyate, yad antariksham abhyuditaṃ, yad bârhataṃ yat traishṭubhaṃ yat kurvad: etâni vai dvitîyasyâhno rûpâṇy. 4 agniṃ dûtaṃ vṛiṇîmaha iti dvitîyasyâhna âjyam bhavati. kurvad dvitîye 'hani dvitîyasyâhno rûpaṃ 5 vâyo ye te sahasriṇa iti praügaṃ, sutaḥ soma ṛitâvṛidheti vṛidhanvad dvitîye 'hani dvitîyasyâhno rûpaṃ 6 viśvânarasya vas patîm, indra it somapâ eka iti marutvatîyasya pratipadanucarau. vṛidhanvac cântarvac ca dvitîye 'hani dvitîyasyâhno rûpam 7 indra nedîya ed ihîty acyutaḥ pragâtha, ut tishṭha brahmaṇas pata iti brâhmaṇaspatya ûrdhvavân dvitîye 'hani dvitîyasyâhno rûpam 8 agnir netâ, tvaṃ soma kratubhiḥ, pinvanty apa iti dhâyyâ acyutâ 9 bṛihad indrâya gâyateti marutvatîyaḥ pragâtho, yena jyotir ajanayann ṛitavṛidha iti vṛidhanvân dvitîye 'hani dvitîyasyâhno rûpam 10 indra somaṃ somapate pibemam iti sûktaṃ, sajoshâ rudrais tṛipad â vṛishasveti vṛishaṇvad dvitîye 'hani dvitîyasyâhno rûpaṃ 11 tvâm id dhi

havāmahe, tvam hy ehi cerava iti bṛihatpṛishṭham bhavati. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 12 yad vāvāneti dhāyyācyuto 13 bhayaṃ ṣṛṇavac ca na iti sāmapragātho, yac cedam adya yad u ca hya āsīd iti bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 14 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 31 || 8 ||

1 Yā ta ūtir avamā yā parameti sūktaṃ, jahi vṛishṇyāni kṛiṇuhī parāca iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpam 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno rūpaṃ 4 te hi dyāvāpṛithivī viṣvaṣambhuveti dyāvāpṛithivīyaṃ, sujanmanī dhishaṇe antar īyata ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan rathaṃ suvṛitaṃ vidmanāpasa ity ārbhavaṃ, takshan harī indravāhā vṛishaṇvasū iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo rathyaṃ viṣpatiṃ viṣām iti vaiṣvadevaṃ, vṛishā ketur yajato dyām aṣāyateti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 7 tad u ṣāryātam. Aṅgiraso vai svargāya lokāya sattram āsata, te ha sma dvitīyaṃ-dvitīyam evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aṣaṅsayat, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ. tad yad etat sūktaṃ dvitīye 'hani ṣaṅsati, yajñasya prajñātyai svargasya lokasyānukhyātyai 8 pṛikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 9 vṛishṇe ṣardhāya sumakhāya vedhasa iti mārutaṃ. vṛishaṇvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 *jātavedase sunavāma somam* iti jātavedasyācyutā 11 *yajñena vardhata jātavedasam* iti jātavedasyaṃ. vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam ahno rūpam || 32 || 4 ||

Iti caturthapañcikāyām pañcamo 'dhyāyaḥ.

Iti viṅśādhyāye caturthaḥ khaṇḍaḥ.

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1 Viṣve vai devā devatās tṛitīyam ahar vahanti, saptadaṣaḥ stomo vairūpaṃ sāma jagatī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 3 yad vai samānodarkaṃ, tat tṛitīyasyāhno rūpaṃ. yad aṣvavad yad antavad yat punarāvṛittaṃ yat punarninṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam: etāni vai tṛitīyasyāhno rūpāṇi 4 yukshvā hi devahūtamāñ aṣvāñ agne rathīr iveti tṛitīyasyāhna ājyam bhavati 5 devā vai tṛitīyenāhnā svargaṃ lokam āyaṅs, tān asurā rakshāṅsy anvavārayanta. te: virūpā bhavata virūpā bhavateti bhavanta āyaṅs. te yad: virūpā bhavata virūpā bhavateti bhavanta āyaṅs, tad vairūpaṃ sāmābhavat, tad vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmānam apahate ya evaṃ veda 7 tān ha smānv evāgachanti, sam eva sṛijyante, tān aṣvā bhūtvā padbhir apāghnata. yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvam 8 aṣnute yad-yat kāmayate ya evaṃ veda 9 tasmād aṣvaḥ paṣūnāṃ javishṭhas, tasmād aṣvaḥ pratyaṅ padā hinasty 10 apa pāpmānaṃ hate ya evaṃ veda 11 tasmād etad aṣvavad ājyam bhavati, tṛitīye 'hani tṛitīyasyāhno rūpaṃ 12 vāyav ā yāhi vītaye, vāyo yāhi ṣivā diva, indraṣ ca vāyav eshāṃ sutānām, ā mitre varuṇe vayam, aṣvināv eha gachatam, ā yāhy adribhiḥ sutaṃ, sajūr viṣvebhir devebhir, uta naḥ priyā priyāsv ity aushṇiham praügaṃ. samānodarkaṃ tṛitīye 'hani tṛitīyasyāhno rūpaṃ 13 taṃ-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanucarau. ninṛittavat trivat tṛitīye 'hani tṛitīyasyāhno rūpam 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nūnam brahmaṇas patir iti brāhmaṇaspatyo ninṛittavāṅs tṛitīye 'hani tṛitīyasyāhno rūpam 15 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā 16 nakiḥ sudāso ratham pary āsa na rīramad iti marutvatīyaḥ pragāthaḥ paryastavāṅs tṛitīye 'hani tṛitīyasyāhno rūpaṃ 17 try aryamā manusho devatāteti sūktaṃ trivat tṛitīye 'hani tṛitīyasyāhno rūpaṃ 18 yad dyāva indra te śataṃ, yad indra yāvatas tvam iti vairūpam prishṭham bhavati. rāthaṃtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpaṃ 19 yad vāvāneti dhāyyācyutā 20 bhi tvā śūra nonuma iti rathaṃtarasya yonim anu nivartayati: rāthaṃtaraṃ hy etad ahar āyatanene 21 ndra tridhātu śaraṇam iti sāmapragāthas trivāṅs tṛitīye 'hani tṛitīyasyāhno rūpaṃ 22 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 1 || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktaṃ samānodarkaṃ tṛitīye 'hani tṛitīyasyahno rūpaṃ 2 tad u sajanīyam. etad vā Indrasyendriyaṃ yat sajanīyam, etasmin vai śasyamāna Indram indriyam āviśati 3 tad dhāpy āhuś chandogās: tṛitīye 'hani bahvṛicā Indrasyendriyaṃ śaṅsantīti 4 tad u gārtsamadam. etena vai Gṛitsamada Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 5 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau. rāthaṃtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpaṃ 7 tad devasya savitur vāryam mahad iti sāvitram 8 anto vai mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 9 ghṛitena dyāvāpṛithivī abhīvṛite iti dyāvā-

prithivīyaṃ, ghṛitaṣriyā ghṛitapṛicā ghṛitavṛidheti punarāvṛittam punarninṛittaṃ tṛitīye 'hani tṛitīyasyāhno rūpam 10 anaṣvo jāto anabhīṣur ukthya ity ārbhavaṃ. rathas tricakra iti trivat tṛitīye 'hani tṛitīyasyāhno rūpam 11 parāvato ye didhishanta āpyam iti vaiṣvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 12 tad u gāyam. etena vai Gayaḥ Plāto viṣveshāṃ devānām priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 13 upa viṣveshāṃ devānām priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 14 vaiṣvānarāya dhishaṇām ṛitāvṛidha ity āgnimārutasya pratipad. anto vai dhishaṇāntas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 15 dhārāvarā maruto dhṛishṇvojasa iti mārutam bahvabhivyāhṛityam. anto vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rūpaṃ 16 jātavedase sunavāma somam iti jātavedasyācyutā 17 tvam agne prathamo aṅgirā ṛishir iti jātavedasyam purastādudarkaṃ tṛitīye 'hani tṛitīyasyāhno rūpaṃ. tvaṃ-tvam ity uttaraṃ tryaham abhivadati, saṃtatyai 18 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti || 2 || 3 ||

1 Āpyante vai stomā āpyante chandāṅsi tṛitīye 'hany, etad eva tata ucchishyate vāg ity eva. tad etad aksharaṃ tryaksharaṃ. vāg ity ekam aksharam, aksharam iti tryaksharaṃ 2 sa evaisha uttaras tryaho, vāg ekaṃ gaur ekaṃ dyaur ekaṃ 3 tato vai vāg eva caturtham ahar vahati 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad aksharam abhyāyachanty, etad vardhayanty, etat prabibhāvayishanti caturthasyāhna udyatyā 5 annaṃ vai nyūṅkho. yadelavā abhigeshṇaṣ caranty, athānnādyam prajāyate. tad yac caturtham ahar nyūṅkhayanty, annam eva tat prajanayanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

yad bhavati 6 caturaksharena nyūṅkhayed ity āhuṣ. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryaksharena nyūṅkhayed ity āhus. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityā 8 ekāksharena nyūṅkhayed, iti ha smāha Lāṅgalāyano Brahmā Maudgalya. ekāksharā vai vāg, esha vāva samprati nyūṅkham nyūṅkhayati ya ekāksharena nyūṅkhayatīti 9 dvyaksharenaiva nyūṅkhayet pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭham catushpātsu paṣushu pratishṭhāpayati. tasmād dvyaksharenaiva nyūṅkhayen 10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato vai prajā annam dhinoti, madhyata eva tad annādyasya yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham parigṛihṇāti savanābhyām, annādyasya parigṛihītyai ‖ 3 ‖ ‖

1 Vāg vai devatā caturtham ahar vahaty, ekaviṅṣaḥ stomo vairājam sāmānushṭup chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evam veda 2 yad vā eti ca preti ca tac caturthasyāhno rūpam. yad dhy eva prathamam ahas tad etat punar yac caturtham. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā niruсyate, yad ayam loko 'bhyudito, yaj jātavad yad dhavavad yac chukravad yad vāco rūpam yad vaimadam yad viriphitam yad vichandā yad ūnātiriktam yad vairājam yad ānushṭubham yat karishyad yat prathamasyāhno rūpam: etāni vai caturthasyāhno rūpāṇy 3 agnim na svavṛiktibhir iti caturthasyāhna ājyam bhavati vaimadam viriphitam viriphitasya ṛisheṣ caturthe 'hani caturthasyāhno rūpam 4 ashṭarcam

pāñktam. pāñkto yajñaḥ pāñktāḥ paṣavaḥ, paṣūnām avaruddhyai 5 tā u daṣa jagatyo. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpaṃ 6 tā u pañcadaṣānushṭubha. ānushṭubhaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 7 tā u viñṣatir gāyatryaḥ. punaḥ prāyaṇīyaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 8 tad etad astutam asaṣtam ayātayāma sūktaṃ yajña eva sākshāt. tad yad etac caturthasyāhna ājyam bhavati, yajñād eva tad yajñaṃ tanvate, vācam eva tat punar upayanti saṃtatyai 9 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāñso yanti 10 vāyo ṣukro ayāmi te, vihi hotrā avītā, vāyo ṣataṃ hariṇām, indraṣ ca vāyav eshāṃ somānām, ā cikitāna sukratū, ā no viṣvābhir ūtibhis, tyam u vo aprahaṇam, apa tyaṃ vṛijinaṃ ripum, ambitame nadītama ity ānushṭubham praügam. eti ca preti ca ṣukravac caturthe 'hani caturthasyāhno rūpaṃ 11 taṃ tvā yajñebhir īmaha iti marutvatīyasya pratipad. īmaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaṣ, caturthe 'hani caturthasyāhno rūpaṃ 13 ṣrudhī havam indra mā rishaṇya iti sūktaṃ havavac caturthe 'hani caturthasyāhno rūpam 14 marutvāñ indra vṛishabho raṇayeti sūktam, ugraṃ sahodām iha taṃ huvemeti havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavata 16 imaṃ nu māyinaṃ huva iti paryāso havavāñs caturthe 'hani caturthasyāhno rūpaṃ 17 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 19 pibā somam indra mandatu tvā, srudhī havaṃ vipipānasyādrer iti vairājam prishṭham bhavati. bārhate 'hani caturthe 'hani caturthasyāhno rūpaṃ 20 yad vāvāneti dhāyyācyutā 21 tvām id dhi havāmaha iti brihato yonim anu nivartayati. bārhataṃ hy etad ahar āyatanena 22 tvam indra pratūrtishv iti sāmapragātho, 'sastihā janiteti jātavāṅs caturthe 'hani caturthasyāhno rūpaṃ 23 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 4 || 4 ||

1 Kuha sruta indraḥ kasminn adyeti sūktaṃ vaimadaṃ viriphitaṃ viriphitasya rishes caturthe 'hani caturthasyāhno rūpaṃ 2 yudhmasya te vrishabhasya svarāja iti sūktam, ugraṃ gabhīraṃ janushābhy ugram iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 3 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 4 tyam u vaḥ satrāsāham iti paryāso. visvāsu gīrshv āyatam ity abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpaṃ 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhati 6 visvo devasya netus, tat savitur vareṇyam, ā visvadevaṃ satpatim iti vaisvadevasya pratipadanucarau. bārhate 'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu savitā suratna iti sāvitram. eti caturthe 'hani caturthasyāhno rūpam 8 pra dyāvā yajñaiḥ prithivī namobhir iti dyāvāprithivīyam. preti caturthe 'hani caturthasyāhno rūpam 9 pra ribhubhyo dūtam iva vācam ishya ity ārbhavam. preti ca vācam ishya iti ca caturthe 'hani caturthasyāhno rūpam 10 pra sukraitu devī manīsheti vaisvadevam. preti ca sukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 12 vaiṣvānarasya sumatau syāmety āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā naraḥ sanīḷā iti mārutaṃ, nakir hy eshāṃ janūṅshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 gniṃ naro dīdhitibhir araṇyor iti jātavedasyaṃ, hastacyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasaḥ. santi virājaḥ santi trishṭubhas, tena caturthasyāhno rūpam ahno rūpam || 5 || 5 ||

Iti pañcamapañcikāyām prathamo 'dhyāyaḥ.

Ity ekaviṅṣādhyāye pañcamaḥ khaṇḍaḥ.

1 Gaur vai devatā pañcamam ahar vahati, triṇavaḥ stomaḥ ṣākvaraṃ sāma paṅktiṣ chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitaṃ, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamaṃ 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣnimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgataṃ — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā hi paṣavo — yad vāmaṃ — vāmaṃ hi paṣavo — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaraṃ yat pāṅktaṃ yat kurvad yad dvitīyasyāhno rūpam: etāni vai pañcamasyāhno rūpāṇi 6 mam ū shu vo atithim usharbudham iti pañcama-

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañçamasyāhno rūpam 7 ā no yajñam divispṛiṣam, ā no vāyo mahe tane, rathena pṛithupājasā, bahavaḥ sūracakshasa, imā u vāṃ divishṭayaḥ, pibā sutasya rasino, devam-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam pratigam pañcame 'hani pañcamasyāhno rūpaṃ 8 yat pāñcajanyayā viṣeti marutvatīyasya pratipat, pāñcajanyayeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyaṃ suto madāyeti sūktam madvat traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 13 marutvāñ indra mīḍhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpaṃ 14 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti || 6 || 1 ||

1 Mahānāmnīshv atra stuvate ṣākvareṇa sāmnā rāthaṃtare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānaṃ niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca. yad imāṅl lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca tac chakvaryo 'bhavaṅs,

tac chakvarīṇām śakvarītvaṃ 4 tā ūrdhvāḥ sīmno 'bhyasṛijata. yad ūrdhvāḥ sīmno 'bhyasṛijata tat sīmā abhavaṅs, tat sīmānāṃ sīmātvaṃ 5 svādor itthā vishūvata, upa no haribhiḥ sutam, indraṃ viśvā avīvṛidhann ity anurūpo vṛishaṇvān pṛiśnimān madvān vṛidhanvān pañcame 'hani pañcamasyāhno rūpaṃ 6 yad vāvāneti dhāyyācyutā 7 bhi tvā śūra nonuma iti rathaṃtarasya yonim anu nivartayati, rāthaṃtaraṃ hy etad ahar āyatanena 8 mo shu tvā vāghataś caneti sāmapragātho 'dhyāsavān paśurūpam pañcame 'hani pañcamasyāhno rūpaṃ 9 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sūktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 2 indro madāya vāvṛidha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpaṃ 3 satrā madāsas tava viśvajanyā iti sūktam, madvat traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 4 tam indraṃ vājayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad iti paśurūpam pañcame 'hani pañcamasyāhno rūpaṃ 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiśvadevasya pratipadanucarau. rāthaṃtare 'hani pañcame 'hani pañcamasyāhno rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitram, ā dāśushe suvati bhūri vāmam iti vāmam paśurūpam pañcame 'hani pañcamasyahno rūpam 8 mahī dyāvāpṛithivī iha jyeshṭhe iti dyāvāpṛithivīyaṃ, ruvad dhoksheti paśurūpam pañcame 'hani pañcamasyāhno rūpam 9 ṛibhur vibhvā vāja indro no achety ārbhavaṃ. vājo vai paśavaḥ, paśurūpam pañcame 'hani pañcamasyāhno rū-

paṃ 10 stushe janaṃ suvrataṃ navyasībhir iti vaiṣvadevam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpaṃ 11 havish pāntam ajaraṃ svarvidīty āgnimārutasya prātipad. dhavishmat pañcame 'hani pañcamasyāhno rūpaṃ 12 vapur nu tac cikitushe cid astv iti mārutaṃ vapushmat pañcame 'hani pañcamasyāhno rūpaṃ 13 jātavedase sunavāma somam iti jātavedasyācyutā 14 agnir hotā gṛihapatiḥ sa rājeti jātavedasyam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam || 8 || 3 ||

1 Devakshetraṃ vā etad yat shashṭham ahar. devakshetraṃ vā eta āgachanti ye shashṭham ahar āgachanti 2 na vai devā anyonyasya gṛihe vasanti, nartur ṛitor gṛihe vasatīty āhus. tad yathāyatham ṛitvija ṛituyājān yajanty asampradāyaṃ. tad yathartv ṛitūn kalpayanti, yathāyathaṃ janatās 3 tad āhur: nartupraishaiḥ preshitavyaṃ nartupraishair vashaṭkṛityaṃ. vāg vā ṛitupraishā, āpyate vai vāk shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitupraishair vashaṭkuryur, vācam eva tad āptāṃ ṣrāntāṃ ṛiknavahīṃ vahārāviṇīm ṛicheyur 5 yad v ebhir na preshyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā īyus 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi vashaṭkṛityaṃ. tan na vācam āptāṃ ṣrāntāṃ ṛiknavahīṃ vahārāviṇīm ṛichanti, nācyutād yajñasya cyavante, na yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pārucchepīr upadadhati pūrvayoḥ savanayoḥ purastāt prasthitayājyānāṃ. rohitaṃ vai nāmaitac chando yat pārucchepam. etena vā Indraḥ sapta svargāṃl lokān arohad 2 rohati sapta svargāṃl lokān ya evaṃ veda 3 tad āhur: yat pañcapadā eva pañcamasyāhno rūpaṃ shaṭpadāḥ shashṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shaḍbhir eva padaiḥ shashṭham ahar āpnuvanty apachidyevaitad ahar yat saptamaṃ, tad eva saptamena padenābhyārabhya vasanti. vācam eva tat punar upayanti, saṃtatyai 5 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti || 10 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vai devāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta. teshāṃ yāny antarhastīnāni vasūny āsaṅs, tāny ādāya samudram praupyanta. ta etenaiva chandasānuhāyāntarhastīnāni vasūny ādadata. tad yad etat padaṃ punaḥpadaṃ, sa evāṅkuṣa āsañjanāya 2 dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastriṅṣaḥ stomo raivataṃ sāmātichandāṣ chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai samānodarkaṃ, tat shashṭhasyāhno rūpaṃ. yad dhy eva tṛitīyam ahas tad etat punar yat shashṭhaṃ. yad aṣvavad yad antavad yat punarāvṛittaṃ yat punarninṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 3 yat pāruccheapaṃ yat saptapadaṃ yan nārāṣaṅsaṃ yan nābhānedishṭhaṃ yad raivataṃ yad atichandā yat kṛitaṃ yat tṛitīyasyāhno rūpam: etāni vai shashṭhasyāhno rūpāṇy 4 ayaṃ jāyata manusho dharīmaṇīti shashṭhasyāhna ājyam bhavati pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 5 stīrṇam barhir upa no yāhi vītaye, ā vāṃ ratho niyutvān vakshad avase, sushumā yātam adribhir, yuvāṃ stomebhir devayanto aṣvinā, var maha indra, vṛishann indrā, stu ṣraushaṭ, o shū ṇo agne ṣṛiṇuhi tvam īḷito, ye devāso divy ekādaṣa sthe, yam adadād rabhasam ṛiṇacyutam iti praügam pārucchepam

atichandâḥ saptapadaṃ shashṭhe 'hani shashṭhasyâhno rûpaṃ 6 sa pûrvyo mahânâm iti marutvatîyasya pratipad. anto vai mahad, antaḥ shashṭham âhaḥ shashṭhe 'hani shashṭhasyâhno rûpaṃ 7 traya indrasya somâ, indra nedîya ed ihi, pra nûnam brahmaṇas patir, agnir netâ, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudâso ratham iti tritîyenâhnâ samâna âtânaḥ shashṭhe 'hani shashṭhasyâhno rûpaṃ 8 yaṃ tvaṃ ratham indra medhasâtaya iti sûktam pâruccbepam atichandâḥ saptapadaṃ shashṭhe 'hani shashṭhasyâhno rûpaṃ 9 sa yo vrishâ vrishṇyebhiḥ samokâ iti sûktaṃ samânodarkaṃ shashṭhe 'hani shashṭhasyâhno rûpam 10 indra marutva iha pâhi somam iti sûktaṃ, tebhiḥ sâkam pibatu vritrakhâda ity: anto vai khâdo, 'ntaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyâhno rûpaṃ 11 tad u traishṭubhâm. tena pratishṭhitapadena savanaṃ dâdhârâyatanâd evaitena na pracyavate 12 'yaṃ ha yena vâ idam iti paryâsaḥ, svar marutvatâ jitam ity: anto vai jitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyâhno rûpaṃ 13 tâ u gâyatryo. gâyatryo vâ etasya tryahasya mâdhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhîyate. tasmâd gâyatrîshu nividaṃ dadhâti 14 revatîr naḥ sadhamâde, revâñ id revata stoteti raivatam prishṭham bhavati. bârhate 'hani shashṭhe 'hani shashṭhasyâhno rûpaṃ 15 yad vâvâneti dhâyyâcyutâ 16 tvâm id dhi havâmaha iti brihato yonim anu nivartayati. bârhataṃ hy etad ahar âyatanene 17 ndram id devatâtaya iti sâmapragâtho ninrittavân shashṭhe 'hani shashṭhasyâhno rûpaṃ 18 tyam û shu vâjinaṃ devajûtam iti târkshyo 'cyutaḥ || 12 || 7 ||

1 Endra yâhy upa naḥ parâvata iti sûktam pâruccbepam atichandâḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra gha nv asya mahato mahāniti sūktaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpam 3 abhūr eko rayipate rayīṇām iti sūktaṃ, ratham ā tishṭha tuvinṛimṇa bhīmám ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shasṭhasyāhno rūpaṃ 4 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dadhārāyatanād evaitena na pracyavata 5 upa no haribhiḥ sutam iti paryāsaḥ samānodarkaḥ shashthe 'hani shashṭhasyāhno rūpaṃ 6 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāty 7 abhi tyaṃ devaṃ savitāram oṇyor iti vaiṣvadevasya pratipad atichandāḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 8 tat savitur vareṇyaṃ, dosho āgād ity anucaro. 'nto vai gatam, antaḥ shashṭham ahaḥ shasthe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ savitā savāyeti sāvitraṃ, ṣaṣvattamaṃ tadapā vahnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ. 10 katarā pūrvā katarāparāyor iti dyāvāpṛithivīyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 kim u ṣreshṭhaḥ kiṃ yavishṭho na ājagann, upa no vājā adhvaram ṛibhukshā ity ārbhavaṃ nārāṣaṅsaṃ trivat shashṭhe 'hani shashṭhasyāhno rūpam 12 idam itthā raudraṃ gūrtavacā, ye yajñena dakshiṇayā samaktā iti vaiṣvadevam || 13 || 8 ||

1 Nābhānedishṭhaṃ ṣaṅsati 2 Nābhānedishṭhaṃ vai Mānavam brahmacaryaṃ vasantam bhrātaro nirabhajan. so 'bravīd etya: kim mahyam abhākteti. etam eva nishṭhāvam avavaditāram ity abruvaṅs. tasmād dhāpy etarhi pitaram putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyābravīt: tvāṃ ha vāva mahyaṃ tatābhākshur iti. taṃ pitā-

bravîn: mâ putraka tad âdṛithâ. Aṅgiraso vâ ime svargâya lokâya satram âsate, te shashṭhaṃ-shashṭham evâhar âgatya muhyanti. tân ete sûkte shashṭhe 'hani ṣaṅsaya, teshâṃ yat sahasraṃ satrapariveshaṇaṃ tat te svar yanto dâsyantîti. tatheti 4 tân upait: prati gṛibhṇîta mânavaṃ sumedhasa iti. tam abruvan: kiṃkâmo vadasîti,dam eva vaḥ shashṭham ahaḥ prajñâpayânîty abravîd, atha yad va etat sahasraṃ satrapariveshaṇaṃ tan me svar yanto datteti. tatheti. tân ete sûkte shashṭhe 'hany aṣaṅsayat, tato vai te pra yajñam ajânan pra svargaṃ lokaṃ 5 tad yad ete sûkte shashṭhe 'hani ṣaṅsati, yajñasya prajñâtyai svargasya lokasyânukhyâtyai 6 taṃ svar yanto 'bruvann: etat te brâhmaṇa sahasram iti. tad enaṃ samâkurvâṇam purushaḥ kṛishṇaṣavâsy uttarata upotthâyâbravîn: mama vâ idam, mama vai vâstuham iti. so 'bravîn: mahyaṃ vâ idam adur iti. tam abravît: tad vai nau tavaiva pitari praṣna iti. sa pitaram ait, tam pitâbravîn: nanu te putrakâdû3r ity. adur eva ma, ity abravît. tat tu me purushaḥ kṛishṇaṣavâsy uttarata upodatishṭhan: mama vâ idam, mama vai vâstuham ity âditeti. tam pitâbravît: tasyaiva putraka, tat-tat tu sa tubhyaṃ dâsyatîti. sa punar etyâbravît: tava ha vâva kila bhagava idam iti me pitâheti. so 'bravît: tad ahaṃ tubhyam eva dadâmi ya eva satyam avâdîr iti 7 tasmâd evaṃ vidushâ satyam eva vaditavyaṃ 8 sa esha sahasrasanir mantro yan nâbhânedishṭha 9 upainaṃ sahasraṃ namati, pra shashṭhenâhnâ svargaṃ lokaṃ jânâti ya evaṃ veda || 14 || 9 ||

1 Tâny etâni sahacarâṇy ity âcakshate: nâbhânedishṭhaṃ vâlakhilyâ vṛishâkapim evayâmarutaṃ, tâni sahaiva ṣaṅsed 2 yad eshâm antariyât, tad yajamânasyântariyâd 3 yadi nâbhânedishṭhaṃ reto 'syântariyâd, yadi vâlakhilyâḥ prâṇân asyântariyâd, yadi vṛishâkapim âtmânam asyânta-

riyād, yady evayāmarutam pratishṭhāyā enaṃ cyāvayed daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'siñcat, tad vālakhilyābhir vyakarot, Sukīrtinā Kākshīvatena yoniṃ vyahāpayad: urau yathā tava śarman mademeti. tasmāj jyāyān san garbhaḥ kanīyāṅsaṃ santaṃ yoniṃ na hinasti, brahmaṇā hi sa kḷpta. evayāmarutaitavai karoti, tenedaṃ sarvam etavai kṛitam eti yad idaṃ kiṃca 5 ahaś ca kṛishṇam ahar arjunaṃ cety āgnimārutasya pratipad, ahaś cāhaś ceti punarāvṛittam punarninṛittaṃ shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo vo nāma mārutaṃ yajatrā iti mārutam bahvabhivyāhṛityam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 7 jātavedase sunavāma somam iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna iti jātavedasyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 dhārayan-dhārayann iti śaṅsati, prasraṅsād vā antasya bibhāya. tad yathā punarāgrantham punarnigrantham antaṃ badhnīyān mayūkhaṃ vāntato dhāraṇāya nihanyāt, tādṛik tad yad dhārayan-dhārayann iti śaṅsati saṃtatyai 10 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti yanti || 15 || 16 ||

Iti pañcamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvāviṅśādhyāye daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpaṃ 2 yad dhy eva prathamam ahas tad evaitat punar yat saptamaṃ 3 yad yuktavad yad rathavad yad āśumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāṇi 6 samudrād ūrmir madhumāṅ ud ārad iti saptamasyāhna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 7 vāg vai samudro. na vai vāk kshiyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñaṃ tanvate, vācam eva tat punar upayanti saṃtatyai 8 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanty 9 āpyante vai stomā, āpyante chandāṅsi shashṭhe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evam evaitat stomāṅś ca chandāṅsi ca punaḥ pratyupayanty ayātayāmatāyai yad etat saptamasyāhna ājyam bhavati 10 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 11 ā vāyo bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvāṅsam ach,ā no niyudbhiḥ śatinībhir adhvaram, pra sotā jīro adhvareshv asthād, ye vāyava indramādanāso, yā vāṃ śataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen,ā no deva śavasā yāhi śushmin, pra vo yajñeshu devayanto arcan, pra kshodasā ḍhāyasā sasra esheti praügam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 12 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathame 'hna samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā śubhā savayasaḥ sanīḷā iti sūktaṃ, na jāyamāno naśate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāśubhīyam. etad vai saṃjñānaṃ saṃtani sūktaṃ yat kayāśubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāśubhīyaṃ śaṅsati, saṃjñātyā eva 15 tad v āyushyaṃ. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhīyaṃ 16 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārayatanād evaitena na pracyavate 17 tyaṃ su mesham

mahayā svarvidam iti sūktam. atyaṃ na vājaṃ havanasyadaṃ ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 19 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnas tad 22 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatpṛishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvhanty astomakṛintatrāya 24 yad rathaṃtaraṃ syāt, kṛintatraṃ syāt 25 tasmād bṛihad eva kartavyaṃ 26 yad vāvāneti dhāyyācyutā27bhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmapragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktaṃ. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthaṃtare 'hani saptame 'hani saptamasyāhno rūpam 7 abhi tvā deva savitar iti sāvitram. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretāṃ yajñasya śambhuveti dyāvāpṛithivīyam. preti saptame 'hani saptamasyāhno rūpam 9 ayaṃ devāya janmana ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpam 10 ā yāhi vanasā saheti dvipadāḥ śaṅsati. dvipād vai purushaś catushpādāḥ paśavaḥ paśavaś chandomāḥ, paśūnām avaruddhyai. tad yad dvipadāḥ śaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paśushu pratishṭhāpayaty 11 aibhir agne duvo gira iti vaiśvadevam. eti saptame 'hani saptamasyāhno rūpaṃ 12 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 13 vaiśvānaro ajījanad ity āgnimārutasya pratipaj. jātavat saptame 'hani saptamasyāhno rūpam 14 pra yat vas trishṭubham isham iti mārutam. preti saptame 'hani saptamasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 dūtaṃ vo viśvavedasam iti jātavedasyam aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 17 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitaṃ, tad ashṭamasyāhno rūpaṃ 2 yad dhy eva dvitīyam ahas tad evaitat punar yad ashṭamaṃ 3 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 4 yad dvyagni yan mahadvad yad dvihūtavad yat punarvad yat kurvad 5 yad dvitīyasyāhno rūpam: etāni vā ashṭamasyāhno rūpāṇy 6 agniṃ vo devam agnibhiḥ sajoshā ity ashṭamasyāhna ājyaṃ bhavati dvyagny ashṭame 'hany ashṭamasyāhno rūpaṃ 7 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pivoannāñ rayivṛidhaḥ sumedhā, uchann ushasaḥ

sudinā ariprā, ushantā dūtā na dabhāya gopā, yāvat taras tanvo yāvad ojaḥ, prati vāṃ sūra udite sūktair, dhenuḥ pratnasya kāmyaṃ duhānā, brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ sumatiṃ vasvo aṣred, uta syā naḥ sarasvatī jushāṇeti praügam prativad antarvad dvihūtavad ūrdhvavad ashṭame 'hany ashṭamasyāhno rūpaṃ 9 tad u traishṭubham. trishṭupprātaḥsavana esha tryaho 10 viṣvānarasya vas patim, indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātāno 'shṭame 'hany ashṭamasyāhno rūpaṃ 11 ṣaṅsā mahām indraṃ yasmin viṣvā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 12 mahaṣ cit tvam indra yata etān iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 13 pibā somam abhi yam ugra tarda iti sūktaṃ, ūrvaṃ gavyam mahi gṛiṇāna indreti mahadvad ashṭame 'hany ashṭamasyāhno rūpam 14 mahāṅ indro nṛivad ā carshaṇiprā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 tam asya dyāvāpṛithivī satetaseti sūktaṃ, yad ait kṛiṇvāṇo mahimānam indriyam iti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 17 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 19 mahadvanti sūktāni ṣasyante. mahad vā antariksham, antarikshasyāptyai 20 pañca sūktāni ṣasyante. pañcapadā pa-

ṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā ṣūra nonumo, 'bhi tvā pūrvapītaya iti rathaṃtaram pṛishṭham bhavaty ashṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati. bārhataṃ hy etad ahar āyatanenobhayaṃ ṣṛiṇavac ca na iti sāmapragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany ashṭame 'hany ashṭamasyāhno rūpaṃ 25 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 18 || 3 ||

4 Apūrvyā purutamāny asmā iti sūktam, mahe virāya tavase turāyeti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahitveti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāñ indra yo ha ṣushmair iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha ksha iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 divaṣ cid asya varimā vi papratha iti sūktam, indraṃ na mahneti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 6 mahadvanti sūktāni ṣasyante. mahad vā antarikshaṃ, antarikshasyāptyai. pañca-pañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 7 tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣinī viraḷ. annaṃ viraḷ annam paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 8 viṣvo devasya netus, tat savitur

varenyam, ā viṣvadevam satpatim iti vaiṣvadevasya pratipadanucaran. bārhate 'hany ashṭame 'hany ashṭamasyāhno rūpam 9 hiraṇyapāṇim ūtaya iti sāvitram ūrdhvavad ashṭame 'hany ashṭamasyāhno rūpam 10 mahī dyauḥ prithivī ca na iti dyāvāprithivīyam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 11 yuvānā pitarā punar ity ārbhavam punarvad ashṭame 'hany ashṭamasyāhno rūpam 12 imā nu kam bhuvanā sīshadhāmeti dvipadāḥ ṣaṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭham catushpātsu paṣushu pratishṭhāpayati 13 devānām id avo mahad iti vaiṣvadevam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 14 tāny u gāyatrāṇi. gāyatratritīyasavana esha tryaha 15 ritāvānam vaiṣvānaram ity āgnimārutasya pratipad, agnir vaiṣvānaro mahān iti mahadvad ashṭame 'hany ashṭamasyāhno rūpam 16 krīḍam vaḥ ṣardho mārutam iti mārutam, jambhe rasasya vāvridha iti vridhanvad ashṭame 'hany ashṭamasyāhno rūpam 17 jātavedase sunavāma somam iti jātavedasyācyutā 18 gne mriḷa mahāṅ asīti jātavedasyam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 19 tāny u gāyatrāṇi. gāyatratritīyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikāyām tritīyo 'dhyāyaḥ.

Iti trayoviṅṣādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpam 2 yad dhy eva tritīyam ahas tad evaitat punar yan navamam 3 yad aṣvavad yad antavad yat punarāvrittam yat punarninrittam yad ratavad yat paryastavad yat trivad yad antarūpam, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshetivad yad gatavad yad okavad 5 yat kritam yat tritīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatāvan navame 'hani navamasyāhno rūpaṃ 7 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahaḥ 8 pra vīrayā ṣucayo dadrire te, te satyena manasā dīdhyānā, divi kshayantā rajasaḥ pṛithivyām, ā viṣvavārāṣvinā gataṃ no, 'yaṃ soma indra tubhyaṃ sunva ā tu, pra brahmāṇo aṅgiraso nakshanta, sarasvatīṃ devayanto havanta, ā no divo bṛihataḥ parvatād ā, sarasvaty abhi no neshi vasya iti praūgaṃ ṣucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpaṃ 9 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahas 10 taṃ-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛitīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpaṃ 12 gāyat sāma nabhanyaṃ yathā ver iti sūktam, arcāma tad vāvṛidhānaṃ svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kāror iti sūktaṃ, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 17 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvaṃ hy ehi ceraṣa iti brihatprishṭham bhavati navame 'hani 21 yad vāvāneti dhāyyācyutābhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanenendra tridhātu ṣaraṇam iti sāmapragāthas trivān navame 'hani navamasyāhno rūpaṃ. tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 20 || 1 ||

1 Saṃ ca tve jagmur gira indra pūrvīr iti sūktaṃ gatavan navame 'hani navamasyāhno rūpaṃ 2 kadā bhuvan rathakshayāṇi brahmeti sūktaṃ kshetivad antarūpaṃ. kshetiva vā antaṃ gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ rijīshīti sūktaṃ satyavan navame 'hani navamasyāhno rūpaṃ 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 5 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 6 'haṃ bhuvaṃ vasunaḥ pūrvyas patir iti sūktam, ahaṃ dhanāni saṃ jayāmi ṣaṣvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 7 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 8 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. pañcapañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ

pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā 'daṣinī virāḷ, annaṃ virāḷ annam paṣavaḥ paṣavaṣ chandomāḥ,' paṣūnām avaruddhyai 9 tat savitur vriṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani navame 'hani navamasyāhno rūpaṃ 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahī dyavī abhīti dyāvāpṛithivīyaṃ, ṣucī upa praṣastaya iti ṣucivan navame 'hani navamasyāhno rūpam 12 indra īshe dadātu nas, te no ratnāni dhattanety ārbhavaṃ, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuveti dvipadāḥ ṣaṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 14 ye triṅṣati trayas para iti vaiṣvadevaṃ trivan navame 'hani navamasyāhno rūpaṃ 15 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutaṃ kshetivad antarūpaṃ. kshetīva vā antaṃ gatvā, navame 'hani navamasyāhno rūpaṃ 18 jatavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam īrayeti jātavedasyaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti ṣaṅsati. bahu vā etasmin navarātre kiṃca-kiṃca vāraṇaṃ kriyate, ṣāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti ṣaṅsati, sarvasmād evaināṅs tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 21 || • ||

1 Pṛishṭhyaṃ shaḷaham upayanti. yathā vai mukham evam pṛishṭhyaḥ shaḷahas. tad yathāntaram mukhasya jihvā tālu dantā, evaṃ chandomā. atha yenaiva vācaṃ vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam pṛishṭhyaḥ shaḷahas. tad yathāntaraṃ nāsikayor, evaṃ chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam pṛishṭhyaḥ shaḷahas. tad yathāntaram akshṇaḥ kṛishṇam, evaṃ chandomā. atha yaiva kanīnikā yena paṣyati, tad daṣamam ahar 4 yathā vai karṇa evam pṛishṭhyaḥ shaḷahas. tad yathāntaraṃ karṇasyaivaṃ chandomā. atha yenaiva ṣriṇoti, tad daṣamam ahaḥ 5 ṣrīr vai daṣamam ahaḥ, ṣriyaṃ vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā ṣriyo 'vavādishmeti, duravavadaṃ hi ṣreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patnīṣālāṃ samprapadyante 9 teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāṭ, svāhā vāḷ iti 11 sa yad iha ramety āhāsminn evaināñs tal loke ramayatīha ramadhvam iti yad āha, prajām evaishu tad ramayatīha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācaṃ ca yajamāneshu dadhāty. Agne vāḷ iti rathaṃtaraṃ, svāhā vāḷ iti bṛihad 12 devānāṃ vā etan mithunaṃ yad bṛihadrathaṃtare. devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajayā paṣubhir ya evaṃ veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhraṃ samprapadyante. teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti sa juhuyād 15 upasṛijan

dharuṇam mātaraṃ dharuṇo dhayan | rāyas posham isham ūrjam asmāsu dīdharat svāheti 16 rāyas poshaṃ isham ūrjam avaruṇddha ātmane ca yajamānebhyaś ca yatraivaṃ vidvān etām āhutiṃ juhoti || 22 || 3 ||

1 Te tataḥ sarpanti, te sadaḥ samprapadyante. yathāyatham anya ṛitvijo vyutsarpanti, saṃsarpanty udgātāras, te Sarparājñyā ṛikshu stuvata 2 iyaṃ vai Sarparājñīyaṃ hi sarpato rājñīyaṃ vā alomikevāgra āsīt. saitam mantram apaśyad: āyaṃ gauḥ pṛiśnir akramīd iti. tām ayam pṛiśnir varṇa āviśan nānārūpo, yaṃ-yaṃ kāmam akāmayata yad idaṃ kiṃcaushadhayo vanaspatayaḥ sarvāṇi rūpāṇi 3 pṛiśnir enaṃ varṇa āviśati nānārūpo, yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda 4 manasā prastauti manasodgāyati manasā pratiharati. vācā śaṅsati 5 vāk ca vai manaś ca devānām mithunaṃ. devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajayante prajātyai. prajāyate prajayā paśubhir ya evaṃ vedā 6 'tha caturhotṛīn hotā vyācashṭe, tad eva tat stutam anuśaṅsati 7 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn hotā vyācashṭe, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāśaṃ gamayati, tad enam prakāśaṃ gatam prakāśaṃ gamayati. 8 gachati prakāśaṃ ya evaṃ veda 9 yam brāhmaṇam anūcānaṃ yaśo narched, iti ha smāhāraṇyam paretya darbhastambān udgrathya dakshiṇato brahmāṇam upaveśya caturhotṛīn vyācakshīta 10 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn vyācakshīta, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāśaṃ gamayati, tad enam prakāśaṃ gatam prakāśaṃ gamayati. gachati prakāśaṃ ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīṃ samanvārabhanta 2 isham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjaṃ vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ saṃvatsarasya pacyate 5 tad yad audumbarīṃ samanvārabhanta, isham eva tad ūrjam annādyaṃ samanvārabhante 6 vācaṃ yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokaḥ, svargam eva tal lokaṃ niyachanti 8 na divā vācaṃ visṛjeran. yad divā vācaṃ visṛjerann, ahar bhrātṛivyāya pariśiṅshyur 9 na naktaṃ vācaṃ visṛjeran. yan naktaṃ vācaṃ visṛjeran, rātrim bhrātṛivyāya pariśiṅshyuḥ 10 samayāvishitaḥ sūryaḥ syād, atha vācaṃ visṛjeraṅs. tāvantam eva tad dvishate lokam pariśiṅshanty 11 atho khalv astamita eva vācaṃ visṛjeraṅs, tamobhājam eva tad dvishantam bhrātṛivyaṃ kurvanty 12 āhavanīyam parītya vācaṃ visṛjeran. yajño vā āhavanīyaḥ svargo loka āhavanīyo, yajñenaiva tat svargeṇa lokena svargaṃ lokaṃ yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatiṃ tat pitaram apyetv iti vācaṃ visṛjante 14 Prajāpatiṃ vai prajā anuprajāyante, Prajāpatir ūnātiriktayoḥ pratishṭhā, naināñ ūnaṃ nātiriktaṃ hinasti 15 Prajāpatim evonātiriktāny abhyatyarjanti ya evaṃ vidvāṅsa etena vācaṃ visṛjante 16 tasmād evaṃ vidvāṅsa etenaiva vācaṃ visṛjeran || 24 || 5 ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 oṃ hotas tathā hotar ity adhvaryuḥ pratigṛiṇāty avasite-'vasite daśasu padeshu 3 teshāṃ cittiḥ srug āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhītam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotāsī3t | 12 mana upavaktāsī3t | 13 te vā etaṃ graham agṛihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākaṃ nāmnā dyāṃ

gacha | yām devāḥ prajāpatigṛihapataya ṛiddhim arādhnuvaṅs tām ṛiddhiṃ rātsyāmo 14 'tha Prajāpates tanūr anudravati brahmodyaṃ cā 15 annādā cānnapatnī cānnadā tad Agnir, annapatnī tad Āditya 16 bhadrā ca kalyāṇī ca. bhadrā tat Somaḥ, kalyāṇī tat paṣavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṃ hy etasmād bībhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy, anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā cānādhṛishyā tad Agnir, apratidhṛishyā tad Āditya 20 'pūrvā cābhrātṛivyā cāpūrvā tan mano, 'bhrātṛivyā tat saṃvatsara 21 etā vāva dvādaṣa Prajāpates tanva, esha kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daṣamam ahar 22 atha brahmodyaṃ vadanty. Agnir gṛihapatir iti haika āhuḥ, so 'sya lokasya gṛihapatir. Vāyur gṛihapatir iti haika āhuḥ, so 'ntarikshalokasya gṛihapatir. asau vai gṛihapatir yo 'sau tapaty. esha patir, ṛitavo gṛihā. yeshāṃ vai gṛihapatiṃ devaṃ vidvān gṛihapatir bhavati, rādhnoti sa gṛihapatī. rādhnuvanti te yajamānā. yeshāṃ vā apahatapāpmānaṃ devaṃ vidvān gṛihapatir bhavaty, apa sa gṛihapatiḥ pāpmānaṃ hate, 'pa te yajamānāḥ pāpmānaṃ ghnate. 'dhvaryo arātsmārātsma || 25 || 6 ||

Iti pañcamapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti caturviṅṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhnā sadhu karoti, tad eva tat prāñ uddhṛitya tadabhaye nidhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā sadhu karoti, tad eva tat prāñ uddhṛitya tadabhaye nidhatte 3 yajño vā āhavanīyaḥ, svargo loka āhavanīyo 4 yajña eva tat svarge loke svargaṃ lokaṃ nidhatte ya evaṃ veda 5 yo vā agnihotraṃ vaiṣvadevaṃ shoḷaṣakalam paṣu-

shu pratishṭhitaṃ veda, vaiṣvadevenāgnihotreṇa shoḍaṣakalena paṣushu pratishṭhitena rādhnoti 6 raudraṃ gavi sad, vāyavyam upāvasṛishṭaṃ, āṣvinaṃ duhyamānaṃ, saumyaṃ dugdhaṃ, vāruṇam adhiṣritam, paushṇaṃ samudantam, mārutaṃ vishyandamānaṃ, vaiṣvadevam binduman, maitraṃ ṣarogṛihītaṃ, dyāvāpṛithivīyam udvāsitaṃ, sāvitram prakrāntaṃ, vaishṇavaṃ hriyamāṇam, bārhaspatyam upasannam, Agneḥ pūrvāhutiḥ, Prajāpater uttaraindraṃ hutam 7 etad vā agnihotraṃ vaiṣvadevaṃ shoḍaṣakalam paṣushu pratishṭhitaṃ 8 vaiṣvadevenāgnihotreṇa shoḍaṣakalena paṣushu pratishṭhitena rādhnoti ya evaṃ veda || 26 || 1 ||

1 Yasyāgnihotry upāvasṛishṭā duhyamānopaviṣet, kā tatra prāyaṣcittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paṣūn naḥ sarvān gopāya namo rudrāya mīḍhusha iti 3 tām utthāpayed 4 ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇāya cety 5 athāsyā udapātram ūdhasi ca mukhe copagṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaṣcittir 6 yasyāgnihotry upāvasṛishṭā duhyamānā vāṣyeta, kā tatra prāyaṣcittir ity. aṣanāyāṃ ha vā eshā yajamānasya pratikhyāya vāṣyate. tām annam apy ādayec chāntyai, ṣāntir vā annam. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaṣcittir 7 yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed 8 yad adya dugdham pṛithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. 9 tatra yat pariṣishṭaṃ syāt, tena juhuyād yad alaṃ homāya syād 10 yady u vai sarvaṃ siktaṃ syād, athānyām āhūya

tāṃ dugdhvā tena juhuyād, ā tv eva ṣraddhāyai hota-
vyaṃ. sā tatra prāyaṣcittiḥ 11 sarvaṃ vā asya barhishyaṃ
sarvam parigṛihītaṃ ya evaṃ vidvān agnihotraṃ juhoti
|| 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, pṛithivī vedir, oshadhayo
barhir, vanaspataya idhmā, āpaḥ prokshaṇyo, diṣaḥ pari-
dhayo 2 yad dha vā asya kiṃca naṣyati yan mriyate yad
apājanti, sarvaṃ haivainaṃ tad amushmiṅl loke yathā ba-
rhishi dattam āgached evam āgachati ya evaṃ vidvān agni-
hotraṃ juhoty 3 ubhayān vā esha devamanushyān viparya-
saṃ dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca 4 manu-
shyān vā esha sāyamāhutyā devebhyo dakshiṇā nayati sa-
rvaṃ cedaṃ yad idaṃ kiṃca. ta ete pralīnā nyokasa iva ṣere
manushyā devebhyo dakshiṇā nītā 5 devān vā esha prāta-
rāhutyā manushyebhyo dakshiṇā nayati sarvaṃ cedaṃ yad
idaṃ kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ kari-
shye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai
sarvam idaṃ dattvā lokaṃ jayati, tāvantaṃ ha lokaṃ ja-
yati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha
sāyamāhutyāṣvinam upākaroti, tad vāk pratigṛiṇāti: vāg-
vāg ity 8 Agninā hāsya rātryāṣvinaṃ ṣastam bhavati ya
evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prāta-
rāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigṛiṇāty:
annam-annam ity. Ādityena hāsyāhnā mahāvrataṃ ṣa-
stam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya
vā etasyāgnihotrasya sapta ca ṣatāni viṅṣatiṣ ca saṃvatsare
sāyamāhutayaḥ, sapta co eva ṣatāni viṅṣatiṣ ca saṃvatsare
prātarāhutayas. tāvatyo 'gner yajushmatya ishṭakāḥ 11 saṃ-
vatsareṇa hāsyāgninā cityeneshṭam bhavati ya evaṃ vidvān
agnihotraṃ juhoti || 28 || 3 ||

1 Vṛishaṣushmo ha Vātāvata uvāca Jātūkarṇyo: vaktā
smo vā idaṃ devebhyo, yad vai tad agnihotram ubhaye-

dyur 'hūyatānyedur vāva tad etarhi hūyata ity 2 etad u haivovāca kumārī gandharvagṛihītā: vaktā smo vā idam pitṛibhyo, yad vai tad agnihotram ubhayedyur ahūyatānyedur vāva tad etarhi hūyata ity 3 etad vā agnihotram anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prātar. athaitad agnihotram ubhayedyur hūyate, yad astamite sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 caturviṅśe ha vai saṃvatsare 'nuditahomī gāyatrīlokam āpnoti dvādaśa uditahomī. sa yadā dvau saṃvatsarāv anudite juhoty atha hāsyaiko huto bhavaty, atha ya udite juhoti saṃvatsareṇaiva saṃvatsaram āpnoti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 6 esha ha vā 'horātrayos tejasi juhoti yo 'stamite sāyaṃ juhoty udite prātar. Agninā vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad 7 ahorātrayor hāsya tejasi hutam bhavati ya evaṃ vidvān udite juhoti 8 tasmād udite hotavyam || 29 || 4 ||

1 Ete ha vai saṃvatsarasya cakre yad ahorātre, tābhyām eva tat saṃvatsaram eti sa yo 'nudite juhoti, yathaikataścakreṇa yāyāt tādṛik tad. atha ya udite juhoti, yathobhayataścakreṇa yān kshipram adhvānaṃ samaśnuvīta tādṛik tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathaṃtarābhyām idam eti yuktaṃ
yad bhūtaṃ bhavishyac cāpi sarvaṃ |
tābhyām iyād agnīn ādhāya dhīro
divaivānyaj juhuyān naktam anyad

iti 4 rāthaṃtarī vai rātry, ahar bārhatam. Agnir vai rathaṃtaram Ādityo bṛihad, ete ha vā enaṃ devate bradhnasya vishṭapaṃ svargaṃ lokaṃ gamayato ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

yathā ha vā sthūriṇaikena yāyād
akṛitvānyad upayojanāya |

evaṃ yanti te bahavo janāsaḥ
purodayāj juhvati yo 'gnihotram

iti 7 tāṃ vā etāṃ devatāṃ prayatīṃ sarvam idam anupraiti yad idaṃ kiṃcaitasyai hīdaṃ devatāyā anucaraṃ sarvaṃ yad idaṃ kiṃca, saishānucaravatī devata 8 vindate ha vā anucaram, bhavaty asyānucaro ya evaṃ veda 9 sa vā esha ekātithiḥ, sa esha juhvatsu vasati 10 tad yad ado gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpaharād enaḥ |
ekātithim apa sāyaṃ ruṇaddhi
bisāni steno apa so jahārety

12 esha ha vai sa ekātithiḥ, sa esha juhvatsu vasaty. etāṃ vāva sa devatām aparuṇaddhi, yo 'lam agnihotrāya san nāgnihotraṃ juhoti. tam eshā devatāparuddhāparuṇaddhy asmāc ca lokād amushmāc cobhābhyāṃ, yo 'lam agnihotrāya san nāgnihotraṃ juhoti 13 tasmād yo 'lam agnihotrāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir aparudhya ity 15 etad dha sma vai tad vidvān Nagarī Jānaṣruteya uditahominam Aikādaṣākshaṃ Mānutantavyam uvāca: prajāyām enaṃ vijñātā smo yadi vidvān vā juhoty avidvān veti. tasyo haikādaṣākshe rāshṭram iva prajā babhūva. rāshṭram iva ha vā asya prajā bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyām || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn saṃdadhāti. sa yo 'nudite juhoti, yathā kumārāya vā vatsāya vājātāya stanam pratidadhyāt tādṛik tad. atha ya udite juhoti, yathā kumārāya vā vatsāya vā jātāya stanam pratidadhyāt tādṛik tat. tam asmai pratidhīyamānam ubhayor lokayor annādyam anu pratidhīyate 'smāc ca lokād amushmāc cobhābhyāṃ 2 sa yo 'nudite juhoti, yathā purushāya vā hastine vāprayate hasta ādadhyāt tādṛik tad.

atha ya udite juhoti, yathā purushāya vā hastine vā prayate hasta ādadhyāt tādṛik tat. tam esha etenaiva hastenordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni praṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsya samprati hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 4 esha ha vai satyaṃ vadan satye juhoti, yo 'stamite sāyaṃ juhoty udite prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhoti. bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsya vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitaṃ te vadanti
purodayāj juhvati ye 'gnihotram |
divā kīrtyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || 6 ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemāṁl lokān asṛijata: pṛithivīm antarikshaṃ divaṃ. tāṁl lokān abhyatapat, tebhyo 'bhitaptebhyas trīṇi jyotīṅshy ajāyantāgnir eva pṛithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīṅshy abhyatapat, tebhyo 'bhitaptebhyas trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyas trīṇi ṣukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni ṣukrāṇy abhyatapat, tebhyo 'bhitaptebhyas trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti praṇauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

âharat, tenâyajata. sa ṛicaiva hautram akarod, yajushâdhvaryavaṃ, sâmnodgîthaṃ. yad etat trayyai vidyâyai ṣukraṃ, tena brahmatvam akarot 4 sa Prajâpatir yajñaṃ devebhyaḥ samprâyachat, te devâ yajñam atanvata, tam âharanta, tenâyajanta. ta ṛicaiva hautram akurvan, yajushâdhvaryavaṃ, sâmnodgîthaṃ. yad evaitat trayyai vidyâyai ṣukraṃ, tena brahmatvam akurvaṅs 5 te devâ abruvan Prajâpatiṃ: yadi no yajña ṛikta ârtiḥ syâd yadi yajushṭo yadi sâmato yady avijñâtâ sarvavyâpad vâ, kâ prâyaṣcittir iti. sa Prajâpatir abravîd devân: yadi vo yajña ṛikta ârtir bhavati, bhûr iti gârhapatye juhavâtha; yadi yajushṭo, bhuva ity âgnîdhrîye 'nvâhâryapacane vâ haviryajñeshu; yadi sâmataḥ, svar ity âhavanîye; yady avijñâtâ sarvavyâpad vâ, bhûr bhuvaḥ svar iti sarvâ anudrutyâhavanîya eva juhavâthety 6 etâni ha vai vedânâm antaḥṣleshaṇâni yad etâ vyâhṛitayas. tad yathâtmanâtmânaṃ saṃdadhyâd, yathâ parvaṇâ parva yathâ ṣleshmaṇâ carmaṇyaṃ vânyad vâ viṣlishṭaṃ saṃṣleshayed: evam evaitâbhir yajñasya viṣlishṭaṃ saṃdadhâti. saishâ sarvaprâyaṣcittir yad etâ vyâhṛitayas, tasmâd eshaiva yajñe prâyaṣcittiḥ kartavyâ || 32 || 7 ||

1 Tad âhur mahâvadâ3ḥ | yad ṛicaiva hautraṃ kriyate yajushâdhvaryavaṃ sâmnodgîthaṃ, vyârabdhâ trayî vidyâ bhavaty: atha kena brahmatvaṃ kriyata' iti. trayyâ vidyayeti brûyâd 2 ayaṃ vai yajño yo 'yam pavate. tasya vâk ca manaṣ ca vartanyau, vâcâ ca hi manasâ ca yajño vartata. iyaṃ vai vâg ado manas, tad vâcâ trayyâ vidyayaikam pakshaṃ saṃskurvanti, manasaiva brahmâ saṃskaroti 3 te haike brahmâṇa upâkṛite prâtaranuvâke stomabhâgân japitvâ bhâshamâṇâ upâsate. tad dhaitad uvâca brâhmaṇa upâkṛite prâtaranuvâke brahmâṇam bhâshamâṇaṃ dṛishṭvârdham asya yajñasyântaragur iti. tad yathai-

kapāt purusho yann ekataścakro vā ratho vartamāno bhreshaṃ nyety, evam eva sa yajño bhreshaṃ nyeti, yajñasya bhresham anu yajamāno bhreshaṃ nyeti 4 tasmād brahmopākṛite prātaranuvāke vācaṃyamaḥ syād opāṅśvantaryāmayor homād, upākṛiteshu pavamāneshv odṛico. 'tha yāni stotrāṇi saśastrāṇy, ā teshāṃ vashaṭkārād vācaṃyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataścakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || * ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutīr me 'haushīd ity adhvaryave dakshiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṅsīn me 'yākshīn ma iti hotre: kiṃ svid eva cakrushe brahmaṇe dakshiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhishag yad brahmā, yajñāyaiva tad bheshajaṃ kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasāṃ rasenārtvijyaṃ karoti yad brahmā, tasmād brahmārdhabhāg gha vā esha itareshām ṛitvijām agra āsa yad brahmārdham eva brahmaṇa āsārdham itareshāṃ ṛitvijāṃ 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gārhapatye juhuyād; yadi yajushṭo, bhuva ity āgnīdhrīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyaṃdine savane brūyād, indravantaḥ studhvam iti; svar iti tṛitīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6sa yad āhendravantaḥ studhvaṁ ity. aindro vai yajña, Indro yajñasya devatā. sendram eva tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvaṃ ity evaināṅs tad āha tad āha ‖ 34 ‖ 9 ‖

Iti pañcamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcaviṅśādhyāye navamaḥ khaṇḍaḥ.

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1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānaṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sarparishir mantrakṛid: ekā vai vo hotrākṛitā, tāṃ vo 'haṃ karavāṇy, atha pāpmānam apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyaṃdine-madhyaṃdina evopodāsarpad, grāvṇo 'bhishṭauti 2 tasmān madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭuvanti tadanukṛiti 3 sa ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpaṇī nāma prapad asti 4 tān ha rājā madayāṃ cakāra, te hocur: āśīvisho vai no rājānam avekshate, hantāsyoshṇīsheṇākshyāv apinahyāmeti. tatheti. tasya hoshṇīsheṇākshyāv apinahyus, tasmād ushṇīsham eva paryasya grāvṇo 'bhishṭuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishṭautīti, hantāsyānyābhir ṛigbhir mantram āpṛiṇcāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na madayāṃ cakāra. tad yad asyānyābhir ṛigbhir mantram āpṛiñcanti, śāntyā eva 6 te ha pāpmānam apajaghnire. teshām anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvāṃ jīrṇāṃ tvacaṃ navayaiva prayanty 7 apa pāpmānaṃ hate ya evaṃ veda || 1 || 1 ||

1 Tad āhuḥ: kiyatībhir abhishṭuyād iti. śatenety āhuḥ. śatāyur vai purūshaḥ śatavīryaḥ śatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trayastriṅśatyā vety āhus. trayastriṅśato vai sa devānām pāpmano 'pāhaṅs, trayastriṅśad vai tasya devā ity 3 aparimitābhir abhishṭuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotriyā, tasyāṃ sarve kāmā avarudhyante. sa yad apa-

rimitâbhir abhishṭauti, sarveshâṃ kâmânâm avaruddhyai 4 sarvân kâmân avarunddhe ya evaṃ veda 5 tasmâd aparimitâbhir evâbhishṭuyât 6 tad âhuḥ: katham abhishṭuyâd ity. aksharaṣâ3ḥ | caturaksharaṣâ3ḥ | pacchâ3ḥ | ardharcaṣâ3ḥ | rikṣâ3ḥ iti | tad yad rikṣo na tad avakalpate, 'tha yat paccho no eva tad avakalpate, 'tha yad aksharaṣaṣ caturaksharaṣo vi tathâ chandâṅsi lupyeran bahûni tathâksharâṇi hîyerann. ardharcaṣa evâbhishṭuyât, pratishṭhâyâ eva 7 dvipratishṭho vai purushaṣ catushpâdâḥ paṣavo, yajamânam eva tad dvipratishṭhaṃ catushpâtsu paṣushu pratishṭhâpayati. tasmâd ardharcaṣa evâbhishṭuyât 8 tad âhur: yan madhyaṃdine-madhyaṃdina eva grâvṇo 'bhishṭauti, katham asyetarayoḥ savanayor abhishṭutam bhavatîti. yad eva gâyatrîbhir abhishṭauti, gâyatraṃ vai prâtaḥsavanaṃ, tena prâtaḥsavane; 'tha yaj jagatîbhir abhishṭauti, jâgataṃ vai tritîyasavanaṃ, tena tritîyasavana 9 evam u hâsya madhyaṃdine-madhyaṃdina eva grâvṇo 'bhishṭuvataḥ sarveshu savaneshv abhishṭutam bhavati ya evaṃ veda 10 tad âhur: yad adhvaryur evânyân ritvijaḥ sampreshyaty, atha kasmâd esha etâm asampreshitaḥ pratipadyata iti. mano vai grâvastotrîyâsampreshitaṃ vâ idam manas, tasmâd esha etâm asampreshitaḥ pratipadyate || 2 || 3 ||

1 Vâg vai subrahmaṇyâ, tasyai somo râjâ vatsaḥ. some râjani krite subrahmaṇyâm âhvayanti yathâ dhenum upahvayet, tena vatsena yajamânâya sarvân kâmân duhe 2 sarvân hâsmai kâmân vâg duhe ya evaṃ veda 3 tad âhuḥ: kiṃ subrahmaṇyâyai subrahmaṇyâtvam iti. vâg eveti brûyâd, vâg vai brahma ca subrahma ceti 4 tad âhur: atha kasmâd enam pumâṅsaṃ santaṃ strîm ivâcakshata iti. vâg ghi subrahmaṇyeti brûyât, teneti 5 tad âhur: yad antarvedîtara ritvija ârtvijyaṃ kurvanti bahirvedi subrahmaṇyâ, katham asyântarvedy ârtvijyaṃ kritam bhavatîti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayatīti brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan subrahmaṇyām āhvayatīty. ṛishayo vai satram āsata. teshāṃ yo varshishṭha āsīt tam abruvan: subrahmaṇyām āhvaya, tvaṃ no nedishṭhād devān hvayishyasīti. varshishṭham evainaṃ tat kurvanty, atho vedim eva tat sarvāṃ prīṇāti 7 tad āhuḥ: kasmād asmā ṛishabhaṃ dakshiṇām abhyājantīti. vṛishā vā ṛishabho yoshā subrahmaṇyā tan mithunaṃ, tasya mithunasya prajātyā ity 8 upāṅśu pātnīvatasyāgnīdhro yajati. reto vai pātnīvata, upāṅśv iva vai retasaḥ siktir 9 nānuvashaṭkaroti. saṃsthā vā eshā yad anuvashaṭkāro: ned retaḥ saṃsthāpayānīty. asaṃsthitaṃ vai retasaḥ samṛiddhaṃ. tasmān nānuvashaṭkaroti 10 neshṭur upastha āsīno bhakshayati. patnībhājanaṃ vai neshṭāgniḥ patnīshu reto dadhāti prajātyā. Agninaiva tat patnīshu reto dadhāti prajātyai 11 prajāyate prajayā paśubhir ya evaṃ veda 12 dakshiṇā anu subrahmaṇyā saṃtishṭhate. vāg vai subrahmaṇyānnaṃ dakshiṇānnādya eva tad vāci yajñam antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || * ||

Iti shashṭhapañcikāyām prathamo 'dhyāyaḥ.

Iti shaḍviṅśadhyāye tṛitīyaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāṅs tanvānān asurā abhyāyan: yajñaveśasam eshāṃ karishyāma iti. tān dakshiṇata upāyaṅ, yata eshāṃ yajñasya tanishṭham amanyanta. te devāḥ pratibudhya Mitrāvaruṇau dakshiṇataḥ paryauhaṅs, te Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ prātaḥsavane śaṅsati, Mitrāvaruṇābhyāṃ hi devā dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata 2 te vai dakshiṇato 'pahatā asurā madhyato yajñam prāviśaṅs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surakshāṅsy apaghnate. tasmād aindram brāhmaṇācchaṅsī prātaḥsavane śaṅsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviśaṅs. te devāḥ pratibudhyendrāgnī uttarataḥ paryauhaṅs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane śaṅsatīndrāgnibhyāṃ hi devā uttarataḥ prātaḥsavane 'surarakshāṅsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṅs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṅsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānaṃ hate ya evaṃ veda 6 te vai purastād apahatā asurāḥ paścāt parītya prāviśaṅs. te devāḥ pratibudhya Viśvān devān ātmānam paścāt tritīyasavane paryauhaṅs, te Viśvair eva devair ātmabhiḥ paścāt tritīyasavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Viśvair eva devair ātmabhiḥ paścāt tritīyasavane 'surarakshāṅsy apaghnate. tasmād vaiśvadevaṃ tritīyasavanam 7 apa pāpmānaṃ hate ya evaṃ veda 8 te vai devā asurān evam apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 10 te devā evaṃ kḷiptena yajñenāpāsurān pāpmānam aghnatājayan svargaṃ lokam 11 apa ha vai dvishantam pāpmānam bhrātṛivyaṃ hate, jayati svar-

gaṃ lokaṃ ya evaṃ veda yaś caivaṃ vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyaṃdine. srīr vai prishṭhāni, tāni tasmai na tatsthānāni yat stotriyaṃ stotriyasyānurūpaṃ kuryus 3 tayaiva vibhaktyā tritīyasavane na stotriyaṃ stotriyasyānurūpaṃ kurvanti || 5 || 2 ||

1 Athāta ārambhaṇīyā eva 2 ṛijunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇāṃ yan maitrāvaruṇas, tasmād eshā praṇetrimatī bhavatī 3 indraṃ vo viṣvatas parīti brāhmaṇācchaṅsino, havāmahe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishāṃ vihave 'nya Indraṃ vṛiñkte 'yatraivaṃ vidvān brāhmaṇācchaṅsy etām ahar-ahaḥ ṣaṅsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajohavur itīndrāgnī evaitayāhar-ahar nihvayante. na haishāṃ vihave 'nya indrāgnī vṛiñkte yatraivaṃ vidvān achāvāka etām ahar-ahaḥ ṣaṅsati 6 tā vā etāḥ svargasya lokasya nāvaḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisaṃtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyesham svaṣ ca dhīmahīty. ayaṃ vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāv ārabhante 3 vy antariksham atirad iti brāhmaṇācchaṅsino, vivattṛicaṃ svargam evaibhya etayā lokaṃ vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dīkshitās, tasmād eshā valavatī bhavaty 6 ud gā ājad aṅgirobhya āvish kṛiṇvan guhā satīḥ | arvāñcaṃ nunude valam iti, sanim evaibhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḷhāni dṛiṅhitāni ca | sthirāṇi na parāṇuda iti 9 svarga evaitayā loke 'harahaḥ pratitishṭhanto yanty 10 āhāṃ sarasvatīvator ity achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhendrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ priyaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā samardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda || 7 || 4 ||

1 Ubhayyaḥ paridhānīyā bhavanti hotrakāṇām prātaḥsavane ca mādhyaṃdine cāhīnāś caikāhikāś ca 2 tata aikāhikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na pracyavate 3 'hīnābhir achāvākaḥ, svargasya lokasyāptyā 4 ubhayībhir brāhmaṇācchaṅsī. teno sa ubhau vyanvārabhamāṇa etīmaṃ cāmuṃ ca lokam, atho maitrāvaruṇaṃ cāchāvākaṃ cātho ahīnaṃ caikāhaṃ cātho saṃvatsaraṃ cāgnishṭomaṃ caivam u sa ubhau vyanvārabhamāṇa ety 5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam prātaḥsavane yajed 7 ekāṃ dve na stomam atiśaṅset. tad yathābhihiheshate pipāsate kshipram prayachet, tādṛik tad. atho kshipraṃ devebhyo 'nnādyaṃ somapītham prayachānīti. kshipraṃ hāsmiṅl loke pratitishṭhaty 8 aparimitābhir uttarayoḥ savanayor. aparimito vai svargo lokaḥ, svargasya lokasyāptyai 9 kāmaṃ tad dhotā śaṅsed yad dhotrakāḥ pūrvedyuḥ śaṅseyur, yad vā hotā tad dhotrakāḥ. prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo 'ṅgāny anusaṃcarati. tasmāt tat kāmaṃ hotā śaṅsed yad dhotrakāḥ pūrvedyuḥ śaṅseyur, yad vā hotā tad dhotrakāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanty. ātmā vai hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānām antās, tasmāt

samānya eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanti bhavanti || 8 || 6 ||

Iti shashṭhapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptaviṅśādhyāye pañcamaḥ khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatraṃ vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyaṃdine 'nvāha, nyūne vai retaḥ siktam madhyaṃ striyai prāpya sthavishṭham bhavati 6 nava nyūnās tṛitīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyaṃdine sapta tṛitīyasavane: yāvatyo vai puronuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānaṃ eva, yajamāno hi sūktaṃ 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṃ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amushmāl lokāt svargaṃ lokam abhi 11 na ha vai te yajamānaṃ svargaṃ lokam abhi voḍhum arhanti ye saptasaptānvāhus 12 tasmāt kevalaśa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakshād aindrībhyāṃ yajato hotā caiva brāhmaṇācchaṅsī ce,daṃ te somyam madhv iti hotā yajatī,ndra tvā vṛishabhaṃ vayam iti brāhmaṇācchaṅsī, nānādevatyābhir itare: kathaṃ teshām aindryo bhavantīti 2 mitraṃ vayaṃ havāmaha iti mai-

trāvaruṇo yajati, varuṇaṃ somapītaya iti. yad vai kiṃca pītavat padaṃ tad aindraṃ rūpaṃ, tenendram prīṇāti 3 māruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindraṃ rūpaṃ, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvashṭāraṃ somapītaya itīndro vai Tvashṭā, tad aindraṃ rūpaṃ, tenendram prīṇāty 5 ukshānnāya vaśānnāyety āgnīdhro yajati, somapṛishṭhāya vedhasa itīndro vai vedhās, tad aindraṃ rūpaṃ, tenendram prīṇāti 6 prātaryāvabhir ā gataṃ devebhir jenyāvasū | indrāgnī somapītaya iti svayaṃ samṛiddhāchāvākāsyai-7 vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatryas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devaṃ gorijīkam andha iti madhyaṃdina unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñas, trishṭubho 'nvāha, traishṭubhaṃ vai mādhyaṃdinaṃ savanaṃ 3 tad āhur: yat tṛitīyasavanasyaiva rūpam madvad, atha kasmān madhyaṃdine madvatīr anu cāha yajanti cābhir iti 4 mādyantīva vai madhyaṃdine devatāḥ, sam eva tṛitīyasavane mādayante. tasmān madhyaṃdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyaṃdine prasthitānām pratyakshād aindrībhir yajanty 6 abhitṛiṇṇavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti maitrāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṅsī yajaty 10 arvāṅ ehi somakāmaṃ tvāhur iti potā yajati 11 tavāyaṃ somas tvam ehy arvāṅ iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaśaḥ svāhety āgnīdhro yajati 14 tāsām etā abhitṛiṇṇavatyo bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyaṃdinaṃ savanam abhyatriṇad. yad abhyatriṇat, tasmād etā abhitṛiṇṇavatyo bhavanti || 11 || 8 ||

1 Ihopa yāta ṣavaso napāta iti tṛitīyasavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur: yan nārbhavīshu stuvate, 'tha kasmād ārbhavaḥ pavamāna ity ācakshata iti 3 Prajāpatir vai pita Ṛibhūn martyān sato 'martyān kṛitvā tṛitīyasavana ābhajat, tasmān nārbhavīshu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha: yad yathāchandasam pūrvayoḥ savanayor anvāha gāyatrīḥ prātaḥsavane trishṭubho mādhyaṃdine, 'tha kasmāj jāgate sati tṛitīyasavane trishṭubho 'nvāheti 5 dhītarasaṃ vai tṛitīyasavanam, athaitad adhītarasaṃ ṣukriyaṃ chando yat trishṭup savanasya sarasatāyā iti brūyād, atho Indram evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṃ vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane prasthitānām pratyakshād aindrārbhavyā yajatī, ndra ṛibhubhir vājavadbhiḥ samukshitaṃ iti hotaiva, nānādevatyābhir itare, kathaṃ teshām aindrārbhavyo bhavantīti 7 ndrāvaruṇā sutapāv imaṃ sutam iti maitrāvaruṇo yajati, yuvo ratho adhvaraṃ devavītaya iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 8 indraṣ ca somam pibatam bṛihaspata' iti brāhmaṇācchaṅsī yajaty, ā vāṃ viṣantv indavaḥ svābhuva iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 9 ā vo vahantu saptayo raghushyada iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 10 ameva naḥ suhavā ā hi gantaneti neshṭā yajati, gantaneti bahūni vāha. tad Ṛibhūṇāṃ rūpam 11 indrāvishṇū pibatam madhvo asyety achāvāko yajaty, ā vām andhāṅsi madirāṇy agmann iti bahūni vāha. tad Ṛibhūṇāṃ rūpam

12 imaṃ stomam arhate jātavedasa ity āgnīdhro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Ṛibhūṇāṃ rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛitīyasavanaṃ, tṛitīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhavantīti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno vishamā 4 evam u hāsyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhavanty 5 athāha: ṣaṅsanti prātaḥsavane ṣaṅsanti mādhyaṃdine hotrakāḥ, katham eshāṃ tṛitīyasavane ṣastam bhavatīti 6 yad eva mādhyaṃdine dve-dve sūkte ṣaṅsantīti brūyāt, tenety 7 athāha: yad dvyuktho hotā, kathaṃ hotrakā dvyukthā bhavantīti 8 yad eva dvidevatyābhir yajantīti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tisra ukthinyo hotrāḥ, katham itarā ukthinyo bhavantīty 2 ājyam evāgnīdhrīyāyā uktham, marutvatīyam potrīyāyai, vaiṣvadevaṃ neshṭrīyāyai. tā vā etā hotrā evaṃnyaṅgā eva bhavanty 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishaḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat, tad etāsāṃ hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvaṃ yūyam asyāvedishṭeti. te hocur devā: vācemе hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. ṛicāgnīdhrīyām prabhāvayāṃ cakrus, tasmāt tasyaikayarcā bhūyasyo yājyā bhavanty 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotṛibhyaḥ sadbhyo hotrāṣaṅsibhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo vai hotā prāṇaḥ sarva ṛitvijaḥ, prāṇo yakshat prāṇo ya-

kshad 'ity eva tad āhā 7 thāhāsty udgātṛīṇām praishā3ḥ | nā3ā iti | astīti brūyād. yad evaitat praṣāstā japaṃ japitvā studhvam ity āha, sa eshām praisho 8 'thāhāsty achāvākasya pravarā3ḥ | nā3ā iti | astīti brūyād. yad evainam adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas tṛitīyasavane ṣaṅsaty, atha kasmād asyāgneyau stotriyānurūpau bhavata ity. Agninā vai mukhena devā asurān ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchāṅsī tṛitīyasavane ṣaṅsaty aindrāvaishṇavam achāvākaḥ, katham enayor aindrāḥ stotriyānurūpā bhavantītī,ndro ha sma vā asurān ukthebhyaḥ prajigāya, so 'bravīt: kaṣ cāhaṃ cety. ahaṃ cāhaṃ ceti ha sma devatā anvavayanti. sa yad Indraḥ pūrvaḥ prajigāya, tasmād enayor aindrāḥ stotriyānurūpā bhavanti. yad v ahaṃ cāhaṃ ceti ha sma devatā anvavayus, tasmān nānādevatyāni ṣaṅsataḥ || 14 || [illegible] ||

1 Athāha: yad vaiṣvadevaṃ vai tṛitīyasavanam, atha kasmād etāny aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyanta itī,ndram evaitair ārabhya yantīti brūyād. atho yaj jāgataṃ vai tṛitīyasavanaṃ, taj jagatkāmyaiva. tad yat kiṃcāta ūrdhvaṃ chandaḥ ṣasyate, tad dha sarvaṃ jāgatam bhavaty etāni ced aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyante 2 'tha traishṭubham achāvāko 'ntataḥ ṣaṅsati: saṃ vāṃ karmaṇeti. yad eva panāyyaṃ karma, tad etad abhivadati 3 sam isheti. annaṃ vā isho, 'nnādyasyāvaruddhyā 4 arishṭair naḥ pathibhiḥ pārayanteti, svastitāyā evaitad aharahaḥ ṣaṅsaty 5 athāha: yaj jāgataṃ vai tṛitīyasavanam, atha kasmād eshāṃ trishṭubhaḥ paridhānīyā bhavantīti. vīryaṃ vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto yanti 6 yam indraṃ varuṇam ashṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pâtu paṣcâd iti brâhmaṇâcchaṅsina, ubhâ jigyathur ity achâvâkasyo 7 bhau hi tau jigyatur 8 na parâ jayethe na parâ jigya iti 9 na hi tayoḥ kataraṣ cana parâjigya 10 indraṣ ca vishṇo yad apaspṛidhethâṃ tredhâ sahasraṃ vi tad airayethâm itî 11 ndraṣ ca ha vai Vishṇuṣ câsurair yuyudhâte, tân ha sma jitvocatuḥ: kalpâmahâ iti. te ha tathety asurâ ûcuḥ. so 'bravîd Indro: yâvad evâyaṃ Vishṇus trir vikramate, tâvad asmâkam, atha yushmâkam itarad iti. sa imâṅl lokân vicakrame 'tho vedân atho vâcaṃ. tad âhuḥ: kiṃ tat sahasram iti,me lokâ ime vedâ atho vâg iti brûyâd 12 airayethâm-airayethâm ity achâvâka ukthye 'bhyasyati, sa hi tatrântyo bhavaty 13 agnishṭome hotâtirâtre ca, sa hi tatrântyo bhavaty 14 abhyasyet shoḷaṣinî3m | nâbhyasye3t iti | abhyasyed, ity âhuḥ, katham anyeshv ahassv abhyasyati, katham atra nâbhyasyed iti. tasmâd abhyasyet || 15 || 7 ||

1 Athâha: yan nârâṣaṅsaṃ vai tṛitîyasavanam, atha kasmâd achâvâko 'ntataḥ ṣilpeshv anârâṣaṅsîḥ ṣaṅsatîti 2 vikṛitir vai nârâṣaṅsaṃ. kim iva ca vai kim iva ca reto vikriyate, tat tadâ vikṛitam prajâtam bhavaty. athaitan mṛidv iva chandaḥ ṣithiraṃ yan nârâṣaṅsam. athaisho 'ntyo yad achâvâkas. tad dṛiḷhatâyai dṛiḷhe pratishṭhâsyâma iti 3 tasmâd achâvâko 'ntataḥ ṣilpeshv anârâṣaṅsîḥ ṣaṅsati: dṛiḷhatâyai dṛiḷhe pratishṭhâsyâma iti dṛiḷhe pratishṭhâsyâma iti || 16 || 8 ||

Iti shashṭhapañcikâyâṃ tṛitîyo 'dhyâyaḥ.

Ity ashṭâviṅṣâdhyâye 'shṭamaḥ khaṇḍaḥ.

1 Yaḥ ṣvaḥstotriyas, tam anurûpaṃ kurvanti prâtaḥsavane 'hīnasaṃtatyai 2 yathâ vâ ekâhaḥ suta, evam ahînas. tad yathaikâhasya sutasya savanâni saṃtishṭhamânâni yanty, evam evâhînasyâhâni saṃtishṭhamânâni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīnasaṃtatyā, ahīnam eva tat saṃtanvanti 3 te vai devāṣ ca ṛishayaṣ cādriyanta: samānena yajñaṃ saṃtanavāmeti, ta etat samānaṃ yajñasyāpaṣyan: samānān pragāthān samānīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. yatra vā Indraḥ pūrvaṃ gachaty, aiva tatrāparaṃ gachati, yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apaṣyat, tān Viṣvāmitreṇa dṛishṭān Vāmadevo 'sṛijatai, va tvām indra vajrinn atra, yan na indro jujushe yac ca vashṭi, kathā mahām avṛidhat kasya hotur iti, tān kshipraṃ samapatad. yat kshipraṃ samapatat, tat sampātānāṃ sampātatvaṃ 2 sa hekshāṃ cakre Viṣvāmitro: yān vā ahaṃ sampātān apaṣyaṃ tān Vāmadevo 'sṛishṭa, kāni nv ahaṃ sūktāni sampātāṅs tatpratimān sṛijeyeti. sa etāni sūktāni sampātāṅs tatpratimān asṛijata: sadyo ha jāto vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam arkair, imām ū shu prabhṛitiṃ sātaye dhā, ichanti tvā somyāsaḥ sakhāyaḥ, ṣāsad vahnir duhitur naptyaṃ gād, abhi tashṭeva dīdhayā manīshām iti 3 ya eka id dhavyaṣ carshaṇīnām iti Bharadvājo; yas tigmaṣṛiñgo vṛishabho na bhīma, ud u brahmāṇy airata ṣravasyeti Vasishṭho, 'smā id u pra tavase turāyeti Nodhās 4 ta ete prātaḥsavane shaḷahastotriyāñ chastvā mādhyaṃdine 'hīnasūktāni ṣaṅsanti 5 tāny etāny ahīnasūktāny: ā satyo yātu maghavāṅ ṛijīshīti satyavan maitrāvaruṇo; 'smā id u pra tavase turāye, ndrāya brahmāṇi rātatamā | indra brahmāṇi gotamāso akrann iti brahmaṇvad brāhmaṇācchaṅsī; ṣāsad vahnir — janayanta vahnim iti vahnivad achāvākas 6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṅsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛicą, vahnivad etat sūktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṅsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṅṣe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṃ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu ṣaṅsanti 9 yad enāni ṣaṅsanty: ahīnān svargāṅl lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evaināni ṣaṅsantīndram evaitair nihvayante, yatha ṛishabhaṃ vāṣitāyai 11 yad v evaināni ṣaṅsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 13 || 2 ||

1 Tato vā etāṅs trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahaḥ ṣaṅsaty 2 evā tvām indra vajrinn atreti prathame 'hani, yan na indro jujushe yac ca vashṭīti dvitīye, kathā mahām avṛidhat kasya hotur iti tṛitīye 3 trīn eva sampātān brāhmaṇācchaṅsī viparyāsam ekaikam ahar-ahaḥ ṣaṅsatī,ndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaṣ carshaṇīnām iti dvitīye, yas tigmaṣṛiṅgo vṛishabho na bhīma iti tṛitīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahaḥ ṣaṅsatī,mām ū shu prabhṛitiṃ sātaye dhā iti prathame 'hani,chanti tvā somyāsaḥ sakhāya iti dvitīye, ṣāsad vahnir duhitur naptyaṃ gād iti tṛitīye 5 tāni vā etāni nava 6 trīṇi cāharahaḥṣasyāni 7 tāni dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat saṃvatsaram Prajāpatiṃ yajñam āpnuvanti. tat saṃvatsare Prajāpatau yajñe 'har-ahaḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūṅkhyā virājo vaimadīṣ caturthe 'hani, pāṅktīḥ pañcame, pārucchepīḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhmaṇācchaṅsy,[a] ā yāhy arvāñ upa vandhureshṭhā ity achāvāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ svargaṃ lokam ajayann etair ṛishayas. tathaivaitad yajamānā etair āvapanaiḥ svargaṃ lokaṃ jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhaḥ kanīna iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṅsati 2 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 3 tad u vaiṣvāmitraṃ. viṣvasya ha vai mitraṃ Viṣvāmitra āsa 4 viṣvaṃ hāsmai mitram bhavati ya evaṃ veda yeshāṃ caivaṃ vidvān etan maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṅsati 5 tad ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai[a] 6 tat pañcarcam bhavati. pañcapadā paṅktiḥ, paṅktir vā annam, annādyasyāvaruddhyā 7 ud u brahmāṇy airata ṣravasyeti brāhmaṇācchaṅsī brahmaṇvat samṛiddhaṃ sūktam ahar-ahaḥ ṣaṅsati 8 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 10 upendrasya priyaṃ lokaṃ[a] gachati, jayati paramaṃ lokaṃ ya evaṃ veda 11 tad vai shaḍṛicaṃ. shaḍ vā ṛitava, ṛitūnām āptyai 12 tad uparishṭāt sampātānāṃ ṣaṅsaty. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 13 abhi tashṭeva dīdhayā manīshām ity achāvāko ahar-ahaḥ ṣaṅsaty abhivat tatyai rūpam 14 abhi priyāṇi marmṛiṣat parāṇiti. yāny eva parāṇy ahāni tāni priyāṇi, tāny eva tad abhimarmṛiṣato yanty abhyārabhamāṇāḥ. paro vā asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīñr ichāmi saṃdṛiṣe sumedhā iti 16 ye vai te na ṛishayaḥ pūrve pretās te vai kavayas, tān eva tad abhyativadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai 'mitraṃ Viṣvāmitra āsa. viṣvaṃ hāsmai mitram bhavati ya evaṃ veda 18 tad aniruktam prājāpatyaṃ ṣaṅsaty. anirukto vai Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṃ nirāha, tenaindṛād rūpān na pracyavate 20 tad vai daṣarcaṃ. daṣākshara virāḷ, annaṃ virāḷ, annādyasyāvaruddhyai 21 yad eva daṣarcā3m | daṣa vai prāṇāḥ, prāṇān eva tad āpnuvanti, prāṇān ātman dadhate 22 tad uparishṭāt sampātānāṃ ṣaṅsaty. āptaiva tat svargaṃ lokaṃ yajamānā asmiñl loke pratitishṭhanti || 20 || 4 ||

1 Kas tam indra tvāvasuṃ, kan navyo atasināṃ, kad ū nv asyākṛitam iti kadvantaḥ pragāthā ārambhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Prajāpater āptyai 3 yad eva kadvantā3ḥ | annaṃ vai kam, annādyasyāvaruddhyai 4 yad v eva kadvantā3ḥ | ahar-ahar vā ete ṣāntāny ahīnasūktāny upayuñjānā yanti, tāni kadvadbhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ ṣāntāni kam bhavanti, tāny enāñ chāntāni svargaṃ lokam abhi vahanti 5 trishṭubhaḥ sūktapratipadaḥ ṣaṅseyus 6 tā haike purastāt pragāthānāṃ ṣaṅsanti dhāyyā iti vadantas 7 tat tathā na kuryat 8 kshatraṃ vai hotā viṣo hotrāṣaṅsinaḥ, kshatrāyaiva tad viṣam pratyudyāminīṃ kuryuḥ, pāpavasyasaṃ 9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad yathā samudram praplaveranu, evaṃ haiva te praplavante ye saṃvatsaraṃ vā dvādaṣāhaṃ vāsate. tad yathā sairāvatīṃ nāvam pārakāmāḥ samāroheyur, evam evaitās trishṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā svargaṃ lokam upāvartate, vīryavattamaṃ hi 12 tābhyo na vyāhvayita, samānaṃ hi chando, 'tho ned dhāyyāḥ karavāṇiti 13 yad enāḥ ṣaṅsanti: prajñātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ saṅsantīndram evaitābhir nihvayante, yatha rishabhaṃ vāṣitāyai. yad v çvaināḥ saṅsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 21 || 5 ||

1 Apa prāca indra viṣvāñ amitrān iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ saṅsaty 2 apāpāco abhibhūte nudasva | apodīco apa ṣūrādharāca urau yathā tava ṣarman mademety 3 abhayasya rūpam, abhayam iva hi yann ichati 4 brahmaṇā te brahmayujā yunajmīti brāhmaṇācchaṅsy ahar-ahaḥ ṣaṅsati. yunajmīti yuktavatī, yukta iva hy ahīno, 'hīnasya rūpam 5 uruṃ no lokam anu neshi vidvān ity achāvāko 'har-ahaḥ ṣaṅsaty. anu neshīty, etīva hy ahīno, 'hīnasya rūpaṃ 6 neshīti satrāyaṇarūpaṃ 7 tā vā etā ahar-ahaḥ ṣasyante 8 samānībhiḥ paridadhyur 9 okaḥsārī haishām Indro yajñam bhavatīti | yatha rishabho vāṣitāṃ yathā vā gauḥ prajñātaṃ goshṭham, evaṃ haishām Indro yajñam aiva gachati 10 na ṣunaṃhuvīyayāhīnasya paridadhyāt. kshatriyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam abhihvayati || 22 || 6 ||

1 Athāto 'hīnasya yuktiṣ ca vimuktiṣ ca 2 vy antarikaham atirad ity ahīnaṃ yuṅkta. eved indram iti vimuñcaty 3 āhaṃ sarasvatīvator, nūnaṃ sa ta ity ahīnaṃ yuṅkte 4 le syāma deva varuṇa, nū shṭuta iti vimuñcaty 5 esha ha vā ahīnaṃ tantum arhati ya enaṃ yoktuṃ ca vimoktuṃ ca veda 6 tad yac caturviṅse 'han yujyante sā yuktir, atha yat purastād udayanīyasyātirātrasya vimucyante sā vimuktis 7 tad yac caturviṅse 'hann aikāhikābhiḥ paridadhyur, atrāhaiva yajñaṃ saṃsthāpayeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyābhiḥ paridadhyur, yathā ṣrānto 'vimucyamāna utkṛityetaivaṃ yajamānā utkṛityerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokam yāyāt, tādṛik tat 9 saṃtato haishām yajño bhavatī3ṅ | vy ū muñcanta 10 ekām dve na dvayoḥ savanayoḥ stomam atiṣaṅsed 11 dīrghāraṇyāni ha vai bhavanti yatra bahvībhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛitīyasavane. 'parimito vai svargo lokaḥ, svargasya lokasyāptyai 13 saṃtato hāsyābhyārabdho 'visrasto 'hīno bhavati ya evaṃ vidvān ahīnaṃ tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapaṣyaṅs, tā yajñenaivepsaṅs, tāḥ shashṭhenāhnāpnuvaṅs. te prātaḥsavane Nabhākena valam anabhayaṅs. taṃ yad anabhayā3n | aṣrathayann evainaṃ tat. ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā udājaṅs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valaṃ nabhayanti. taṃ yan nabhayantī3ṅ | ṣrathayanty evainaṃ tat. tasmād dhotrakāḥ prātaḥsavane nābhākāṅs tṛicāñ chaṅsanti, 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīsh ṭa indropamātaya iti brāhmaṇācchaṅsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā āpnuvanti 5 pacchaḥ prathamaṃ shaḍ vālakhilyānām sūktāni viharaty, ardharcaṣo dvitīyam, ṛikṣas tṛitīyam. sa paccho viharan pragāthe-pragātha evaikapadām dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāṣ. catasro daṣamād ahna, ekā mahāvratād 7 athāshṭāksharāṇi māhānāmanāni padāni. teshām yāvadbhiḥ sampadyeta tāvanti ṣaṅsen, netarāṇy ādriyetā 8 thārdharcaṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭāksharāṇi māhānāmanāni padāny 9 atha ṛikṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭāksharāṇi māhānāmanāni padāni 10 sa yat prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīyaṃ, cakshuṣ ca tan manaṣ ca viharati. yat tṛitīyaṃ, ṣrotraṃ ca tad ātmānaṃ ca viharati. tad

upāpto vihāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ kūṭa ekapadāyām, upāptaḥ prāṇakḷiptyām 11 avihṛitān eva caturtham pragāthāñ chaṅsati. paṣavo vai pragāthāḥ, paṣūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt paṣūn nirhaṇyād. ya enam tatra brūyād: vācaḥ kūṭena yajamānāt paṣūn niravadhīr, apaṣum enam akar iti, ṣaṣvat tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy evottame sūkte paryasyati, sa eva tayor vihāras 16 tad etat Saubalāya Sarpir Vātsiḥ ṣaṣaṅsa. sa hovāca: bhūyishṭhān aham yajamāne paṣūn paryagrahaisham, akanishṭhā u mām āgamishyantīti. tasmai ha yathā mahadbhya ṛitvigbhya evam ninārya. tad etat paṣavyam ca svargyam ca ṣastram, tasmād etac chaṅsati || 24 || 8 ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre paṣukāmasya rohed, aindrā vai paṣavas 3 taj jāgatam syāj, jāgatā vai paṣavas 4 tan mahāsūktam syād, bhūyishṭheshv eva tat paṣushu yajamānam pratishṭhāpayati 5 Barau rohet, tan mahāsūktam ca jāgatam cai 6 ndrāvaruṇe pratishṭhākāmasya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati 7 yad evaindrāvaruṇā3i | eshā ha vā atra nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma, upāptaḥ sauparṇe || 25 || 9 ||

1 Tad āhuḥ: saṃṣaṅset shashṭhe 'hā3n | na saṃṣaṅse3t iti | 2 saṃṣaṅsed ity āhuḥ 3 katham anyeshv ahassu saṃṣaṅsati, katham atra na saṃṣaṅsed ity 4 atho khalv āhur: naiva saṃṣaṅset 5 svargo vai lokaḥ shashṭham ahar, asamāyī vai svargo lokaḥ, kaṣcid vai svarge loke saṃetīti. sa yat saṃṣaṅset, samānam tat kuryād. atha yan na saṃṣaṅsati3n | tat svargasya lokasya rūpam. tasmān na saṃ-

ṣaṅsed. yad eva na saṃṣaṅsatī3ṅ | 6 ātmā vai stotriyaḥ
prāṇā vālakhilyāḥ. sa yat saṃṣaṅsed, etābhyāṃ devatā-
bhyāṃ yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād:
etābhyāṃ devatābhyāṃ yajamānasya prāṇān vyagāt, prāṇa
enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṃṣaṅset
7 sa yad īkshetāṣaṅsisham vālakhilyā hanta purastād dūro-
haṇasya saṃṣaṅsānīti, no eva tasyāṣām īyāt 8 taṃ yadi
darpa eva vinded, uparishṭād dūrohaṇasyāpi bahūni ṣatāni
ṣaṅsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam
9 aindryo vālakhilyās, tāsāṃ dvādaṣāksharāṇi padāni, tatra
sa kāma upāpto ya aindre jāgate. 'thedam aindrāvaruṇaṃ
sūktam, aindrāvaruṇī paridhānīyā. tasmān na saṃṣaṅset
10 tad āhur: yathā vāva stotram evaṃ ṣastram. vihṛitā
vālakhilyāḥ ṣasyante, vihṛitāṃ stotrā3m | avihṛitā3m iti |
11 vihṛitam iti brūyād, ashṭāksharеṇa dvādaṣāksharam iti
12 tad āhur: yathā vāva ṣastram evaṃ yājyā. tisro deva-
tāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
ṇas. tad apy etad ṛishiṇoktam: tvam agne varuṇo jā-
yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonatriṅṣādhyāye daṣamaḥ khaṇḍaḥ.

1 Ṣilpāni ṣaṅsanti 2 devaṣilpāny, eteshāṃ vai ṣilpānām
anukṛitīha ṣilpam adhigamyate. hastī kaṅso vāso hira-
ṇyam aṣvatarīrathaḥ ṣilpaṃ 3 ṣilpaṃ hāsminn adhigamyate
ya evaṃ veda 4 yad eva ṣilpānī3ṅ | 5 ātmasaṃskṛitir vāva
ṣilpāni, chandomayaṃ vā etair yajamāna ātmānaṃ saṃ-
skurute 6 nābhānedishṭhaṃ ṣaṅsati 7 reto vai Nābhānedi-
shṭho, retas tat siñcati 8 tam aniruktaṃ ṣaṅsaty, aniruktaṃ
vai reto guhā yonyāṃ sicyate 9 sa retomiṣro 'bhavati:
kshmayā retaḥ saṃjagmāno ni shiñcad iti, retaḥ-

samṛiddhyā eva 10 taṃ sanārāṣaṅsaṃ ṣaṅsati. prajā vai naro vāk ṣaṅsaḥ. prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante 11 taṃ haike purastāc chaṅsanti: purastādāyatanā vāg iti vadanta 12 uparishṭad eka: uparishṭādāyatanā vāg iti vadanto 13 madhya eva ṣaṅsen. madhyāyatanā vā iyaṃ vāg 14 uparishṭānnedīyasīvoparishṭān nedīyasīva vā iyaṃ vāk 4 taṃ hotā retobhūtaṃ siktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vālakhilyāḥ ṣaṅsati. prāṇā vai vālakhilyāḥ. prāṇān evāsya tat kalpayati 2 tā vihṛitāḥ ṣaṅsati. vihṛitā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, ṛikṣas tritīye 4 sa yat prathame sūkte viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīye, cakshuṣ ca tan manaṣ ca viharati. yat tritīye, ṣrotraṃ ca tad ātmānaṃ ca viharati 5 te haike saha bṛihatyau saha satobṛihatyau viharanti. tad ṛpāpto vihāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva viharet, tathā vai pragāthāḥ kalpante. pragāthā vai vālakhilyās, tasmād atimarṣam eva vihared. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṅsīt, sa ātmātha satobṛihatīṃ, te prāṇā; atha bṛihatīm atha satobṛihatīṃ, tad ātmānam prāṇaiḥ paribṛihann eti. tasmād atimarṣam eva vihared 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṅsīt, sa ātmātha satobṛihatīṃ, te paṣavo; 'tha bṛihatīm atha satobṛihatīṃ, tad ātmānam paṣubhiḥ paribṛihann eti. tasmād atimarṣam eva vihared 9 vy evottame sūkte paryasyati, sa eva tayor vihāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṅsine samprayachaty: etaṃ tvam prajanayeti || 28 || 2 ||

1 Sukīrtiṃ ṣaṅsati. devayonir vai Sukīrtis. tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ ṣaṅsaty. ātmā vai Vṛishākapir, ātmānam evāsya tat kalpayati 3 taṃ nyūṅkhayaty. annaṃ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanaṃ 4 sa pāṅkto bhavati. pāṅkto 'yam purushaḥ pañcadhā vihito: lomāni tvaṅ māṅsam asthi majjā. sa yāvān eva purushas, tāvantaṃ yajamānaṃ saṃskaroti 5 tam brāhmaṇācchaṅsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhāṃ kalpayeti || 29 || 3 ||

1 Evayāmarutaṃ ṣaṅsati. pratishṭhā vā evayāmarut, pratishṭhām evāsya tat kalpayati 2 taṃ nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṅs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṅs tad annādyaṃ dadhāti 5 tāny etāni sahacarāṇity ācakshate: nābhānedishṭhaṃ vālakhilyā vṛishākapim evayāmarutaṃ. tāni saha vā ṣaṅset saha vā na ṣaṅsed 6 yad enāni nānā ṣaṅsed, yathā purushaṃ vā reto vā vichindyāt tādṛik tat. tasmād enāni saha vā ṣaṅset saha vā na ṣaṅset 7 sa ha Bulila Āsvatara Āsvir vaisvajito hotā sann īkshāṃ cakra: eshāṃ vā eshāṃ ṣilpānāṃ visvajiti sāṃvatsarike dve madhyaṃdinam abhi pratyetor hantāham ittham evayāmarutaṃ ṣaṅsayānīti. tad dha tathā ṣaṅsayāṃ cakāra 8 tad dha tathā ṣasyamāne Gauṣla ājagāma, sa hovāca: hotaḥ kathā te sastraṃ vicakram plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyaṃdinaḥ, kathendram madhyaṃdinān ninishasīti 11 nendram madhyaṃdinān ninīshāmīti hovāca 12 chandas tv idam amadhyaṃdinasācy. ayaṃ jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva ṣaṅsishṭeti 13 sa hovācāramāchāvākety. atha hāsminn anuṣāsanam īshe 14 sa hovācaindram

esha vishṇunyañgaṃ ṣaṅsaty, atha tvam etaṃ hotar uparishṭād raudryai dhāyyāyai parastān mārutasyāpyasyāthā iti 15 tad dha tathā ṣaṅsayāṃ cakāra. tad idaṃ apy etarhi tathaiva ṣasyate || 30 || 4 ||

1 Tad āhur: yad asmin viṣvajity atirātra evaṃ shashṭhe 'hani kalpate yajñaḥ kalpate yajamānasya prajātiḥ, katham atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo vālakhilyāḥ ṣaṅsati, te prāṇā — reto vā agre 'tha prāṇā —, evam brāhmaṇācchaṅsy: aṣasta eva Nābhānedishṭho bhavaty atha Vṛishākapiṃ ṣaṅsati, sa ātmā — reto vā agre 'thātmā — katham atra yajamānasya prajātiḥ, katham prāṇā avikḷiptā bhavantīti 2 yajamānaṃ ha vā etena sarveṇa yajñakratunā saṃskurvanti. sa yathā garbho yonyām antar, evaṃ sambhavañ chete. na vai sakṛid evāgre sarvaḥ sambhavaty, ekaikaṃ vā aṅgaṃ sambhavataḥ sambhavatīti 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñaḥ kalpate yajamānasya prajātir. athaitaṃ hotaivayāmarutaṃ tṛitīyasavane ṣaṅsati, tad yāsya pratishṭhā tasyām evainaṃ tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasāṃ vai shashṭhenāhnāptānāṃ raso 'tyanedat. sa Prajāpatir abibhet: parāñ ayaṃ chandasāṃ raso lokān atyeshyatīti. tam parastāc chandobhiḥ paryagṛihṇān: nārāṣaṅsyā gāyatryā, raibhyā trishṭubhaḥ, pārikshityā jagatyāḥ, kāravyayānushṭubhas. tat punaṣ chandassu rasam adadhāt 2 sarasair hāsya chandobhir ishṭam bhavati, sarasaiṣ chandobhir yajñaṃ tanute ya evaṃ veda 3 nārāṣaṅsīḥ ṣaṅsati. prajā vai naro vāk ṣaṅsaḥ, prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante. ya evaṃ veda yad eva nārāṣaṅsī3ḥ | 4 ṣaṅsanto vai devāṣ ca ṛishayaṣ ca svargaṃ lokam āyaṅs, tathaivaitad yajamānāḥ ṣaṅsanta eva svargaṃ lokaṃ yanti 5 tāḥ pragrāham ṣaṅsati yatha Vṛishākapiṃ, vārshākapaṃ hi. Vṛishākapes tan nyā-

yam eti 6 tāsu na nyūñkhayen, nī vīva nardet, sa hi tāsāṃ nyūñkho 7 raibhīḥ ṣaṅsati 8 rebhanto vai devāṣ ca rishayaṣ ca svargaṃ lokam āyaṅs, tathaivaitad yajamānā rebhanta eva svargaṃ lokaṃ yanti 9 tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapim, vārshākapaṃ hi, Vṛishākapeṣ tan nyāyam eti. tāsu na nyūñkhayen, nī vīva nardet, sa hi tāsāṃ nyūñkhaḥ 10 pārikshitīḥ ṣaṅsaty 11 Agnir vai parikṣhid, Agnir hīmāḥ prajāḥ parikshety, Agniṃ hīmāḥ prajāḥ parikshiyanty 12 Agner eva sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda 13 yad eva pārikshitī3ḥ | 14 saṃvatsaro vai parikshit, saṃvatsaro hīmāḥ prajāḥ parikshetī, saṃvatsaraṃ hīmāḥ prajāḥ parikshiyanti 15 saṃvatsarasyaiva sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda. tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūñkhayen, nī vīva nardet, sa hi tāsāṃ nyūñkhaḥ 16 kāravyāḥ ṣaṅsati 17 devā vai yat kiṃca kalyāṇaṃ karmākurvaṅs tat kāravyābhir āpnuvaṅs, tathaivaitad yajamānā yat kiṃca kalyāṇaṃ karma kurvanti tat kāravyābhir āpnuvanti 18 tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūñkhayet, nī vīva nardet, sa hi tāsāṃ nyūñkho 19 diṣāṃ klṛptīḥ ṣaṅsati. diṣa eva tat kalpayati 20 tāḥ pañca ṣaṅsati. pañca vā imā diṣaṣ, catasras tiraṣcya, ekordhvā 21 tāsu na nyūñkhayen naivaiva ca ninarden: ned imā diṣo nyūñkhayānīti 22 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva 23 janakalpāḥ ṣaṅsati. prajā vai janakalpā, diṣa eva tat kalpayitvā tāsu prajāḥ pratishṭhāpayati 24 tāsu na nyūñkhayen naivaiva ca ninarden: ned imāḥ prajā nyūñkhayānīti. tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eve 25 ndragāthāḥ ṣaṅsatīndragāthābhir vai devā asurān abhigāyāthainān atyāyaṅs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātṛivyam abhigāyāthainam atiyanti 26 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṃ ṣaṅsaty 2 Aitaṣo ha vai munir agner āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bravīt putrān: putrakā agner āyur adarṣaṃ, tad abhilapishyāmi, yat kiṃca vadāmi tan me mā parigāteti. sa pratyapadyatai, tā aṣvā ā plavante pratīpam prātisatvanam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mukham apyagṛihṇād: adṛipan naḥ piteti 4 taṃ hovācāpehy, alaso 'bhūr yo me vācam avadhīḥ. ṣatāyuṃ gām akarishyaṃ sahasrāyum purusham, pāpishṭhāṃ te prajāṃ karomi yo metthām asakthā iti 5 tasmād āhur: Abhyagnaya Aitaṣāyanā Aurvāṇām pāpishṭhā iti 6 taṃ haike bhūyāṅsaṃ ṣaṅsanti 7 sa na nishedhed, yāvatkāmaṃ ṣaṅsety eva brūyād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya pratārayati ya evaṃ veda 9 yad evaitaṣapralāpā3ḥ | 10 chandasāṃ haisha raso yad aitaṣapralāpas, chandassv eva tad rasaṃ dadhāti 11 sarasair hāsya chandobhir ishṭam bhavati, sarasaiṣ chandobhir yajñaṃ tanute ya evaṃ veda 12 yad v evaitaṣapralāpā3ḥ | 13 ayātayāmā vā akshitir aitaṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe 'sad iti 14 taṃ vā etam aitaṣapralāpaṃ ṣaṅsati padāvagrahaṃ yathā nividaṃ 15 tasyottamena padena praṇauti yathā nividaḥ 16 pravalhikāḥ ṣaṅsati. pravalhikābhir vai devā asurān pravalhyāthainān atyāyaṅs, tathaivaitad yajamānāḥ pravalhikābhir evāpriyam bhrātṛivyam pravalhyāthainam atiyanti 17 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā evā 18 jijñāsenyāḥ ṣaṅsaty. ājijñāsenyābhir vai devā asurān ājñāyāthainān atyāyaṅs, tathaivaitad yajamānā ājijñāsenyābhir evāpriyam bhrātṛivyam ājñāyāthainam atiyanti. tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva 19 pratirādhaṃ ṣaṅsati. pratirādhena vai devā asurān pratirādhyāthainān atyāyaṅs,

tathaivaitad yajamânâḥ pratirâdhenaivâpriyam bhrâtṛivyam pratirâdhyâthainam atiyanty 20 ativâdaṃ ṣaṅsaty. ativâdena vai devâ asurân atyudyâthainân atyâyaṅs, tathaivaitad yajamânâ ativâdenaivâpriyam bhrâtṛivyam atyudyâthainam atiyanti. tam ardharcaṣaḥ ṣaṅsati, pratishṭhâyâ eva || 33 || 7 ||

1 Devanîthaṃ ṣaṅsaty 2 Âdityâṣ ca ha vâ Aṅgirasaṣ ca svarge loke 'spardhanta: vayam pûrva eshyâmo vayam iti. te hâṅgirasaḥ pûrve ṣvaḥsutyâṃ svargasya lokasya dadṛiṣus, te 'gnim prajighyur — Aṅgirasâṃ vâ eko 'gniḥ — parehy, Âdityebhyaḥ ṣvaḥsutyâṃ svargasya lokasya prabrûhîti.' te hâdityâ Agnim eva dṛishṭvâ sadyaḥsutyâṃ svargasya lokasya dadṛiṣus. tân etyâbravîc: ṣvaḥsutyâṃ vaḥ svargasya lokasya prabrûma iti. te hocur: atha vayaṃ tubhyaṃ sadyaḥsutyâṃ svargasya lokasya prabrûmas, tvayaiva vayaṃ hotrâ svargaṃ lokam eshyâma iti. sa tathety uktvâ pratyuktaḥ punar âjagâma 3 te hocuḥ: prâvocâ3ḥ iti | prâvocam iti hovâcâtho me pratiprâvocann iti. no hi na pratyajñâsthâ3ḥ iti | prati vâ ajñâsam iti hovâca 4 yaṣasâ vâ esho 'bhyaiti ya ârtvijyena, taṃ yaḥ pratirundhed yaṣaḥ sa pratirundhet, tasmân na pratyarautsîti 5 yadi tv asmâd apojjigâṅsed, yajñenâsmâd apodiyât | yadi tv ayâjyaḥ, svayam apoditaṃ tasmât || 34 || 8 ||

1 Te hâdityân Aṅgiraso 'yâjayaṅs, tebhya yâjayadbhya imâm pṛithivîm pûrṇâṃ dakshiṇânâm adadus. tân iyam pratigṛihîtâtapat, tâṃ nyavṛiñjan, sâ siṅhî bhûtvâ vijṛimbhantî janân acarat. tasyâḥ ṣocatyâ ime pradarâḥ prâdîryanta ye 'syâ ime pradarâḥ, sameva haiva tataḥ purâ 2 tasmâd âhur: na nivṛittadakshiṇâm pratigṛihṇîyân: nen mâ ṣucâ viddhâ ṣucâ vidhyâd iti 3 yadi tv enâm pratigṛihṇîyâd, apriyâyainâm bhrâtṛivyâya dadyât, parâ haiva bhavaty 4 atha yo 'sau tapati3ṅ | esho 'ṣvaḥ ṣveto rûpaṃ kṛitvâṣvâbhidhânyapihitenâtmanâ praticakrama. imaṃ vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jari-
tar añgirobhyo dakshiṇām ānayan | 6 tāṃ ha jari-
tar na praty āyann iti. na hi ta imām pratyāyaṅs
7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum
āyaṅs 8 tāṃ ha jaritar na praty agṛibhṇann iti. na
hi ta imām pratyagṛibhṇaṅs 9 tām u ha jaritaḥ praty
agṛibhṇann iti. prati hi te 'mum agṛibhṇann 10 ahā
neta sann avicetanānīty. esha ha vā ahnāṃ vicetayitā
11 jajñā neta sann apurogavāsa iti. dakshiṇā vai
yajñānām purogavī. yathā ha vā idam ano 'purogavaṃ
rishyaty, evaṃ haiva yajño 'dakshiṇo rishyati. tasmād
āhur: dātavyaiva yajñe dakshiṇā bhavaty apy alpikāpy
12 uta ṣveta āṣupatvā | 13 uto padyābhir javi-
shṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā ru-
drā vasavas tveḷate | 16 idaṃ rādhaḥ prati gṛi-
bhṇīhy añgira iti. pratigraham eva tad rādhasa aichann
17 idaṃ rādho bṛihat pṛithu | 18 devā dadatv ā va-
ram | 19 tad vo astu sucetanam | 20 yushme astu
dive-dive | 21 praty eva gṛibhāyateti. praty evainaṃ
tad ajagrabhaishaṃ 22 taṃ vā etaṃ devanīthaṃ ṣaṅsati
padāvagrāhaṃ yathā nividaṃ. tasyottamena padena pra-
ṇauti yathā nividaḥ || 35 || * ||

1 Bhūtechadaḥ ṣaṅsati 2 bhūtechadbhir vai devā asu-
rān upāsacantoteva yuddhenoteva māyayā. teshāṃ vai devā
asurāṇām bhūtechadbhir eva bhūtaṃ chādayitvāthainān
atyāyaṅs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya
bhrātṛivyasya bhūtaṃ chādayitvāthainam atiyanti 3 tā
ardharcaṣaḥ ṣaṅsati, pratishṭhāyā evā 4 hanasyāḥ ṣaṅsaty
5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante,
prajātim eva tad dadhāti 6 tā daṣa ṣaṅsati. daṣākshara
virāḷ, annaṃ virāḷ, annād retaḥ sicyate, retasaḥ prajāḥ
prajāyante, prajātim eva tad dadhāti 7 tā nyūñkhayaty.
annaṃ vai nyūñkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādhikrīm̐ śaṅsati. devapavitram̐ vai dadhikrā idam̐ vā idam̐ vyāhanasyām̐ vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushṭub bhavati. vāg vā anushṭup, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamānīḥ śaṅsati 11 devapavitram̐ vai pāvamānya. idam̐ vā idam̐ vyāhanasyām̐ vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anushṭubho bhavanti. vāg vā anushṭup, tat svenaiva chandasā vācam punīte 12 'va drapso aṅśumatīm atishṭhad ity aindrābārhaspatyam̐ tṛicam̐ śaṅsati 13 viśo adevīr abhy ācarantīr bṛihaspatinā yujendraḥ sasāha ity 14 asuraviśam̐ ha vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva yujāsuryam̐ varṇam abhidāsantam apāhaṅs. tathaivaitad yajamānā Indrābṛihaspatibhyām eva yujāsuryam̐ varṇam abhidāsantam apaghnate 15 tad āhuḥ: sam̐śaṅset shashṭhe 'hā3n | na sam̐śaṅse3t iti | sam̐śaṅsed ity āhuḥ. katham anyeshv ahassu sam̐śaṅsati, katham atra na sam̐śaṅsed ity. atho khalv āhuḥ: naiva sam̐śaṅset. svargo vai lokaḥ shashṭham ahar. asamāyī vai svargo lokaḥ, kaścid vai svarge loke sametīti. sa yat sam̐śaṅset, samānam̐ tat kuryād. atha yan na sam̐śaṅsati3ṅ | tat svargasya lokasya rūpam̐. tasmān na sam̐śaṅsed. yad eva na sam̐śaṅsati3ṅ | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vrishākapir evayāmarut. sa yat sam̐śaṅsed, apaiva sa eteshu kāmam̐ rādhnuyād 17 aindro vṛishākapiḥ, sarvāṇi chandāṅsy aitaśapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrābarhaspatyam̐ sūktam, aindrābārhaspatyā paridhānīyā. tasmān na sam̐śaṅsen na sam̐śaṅset || 36 || 10 ||

Iti shashṭhapañcikāyām pañcamo 'dhyāyaḥ.

Iti triṅśadhyāye daśamaḥ khaṇḍaḥ.

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1 Athātaḥ paṣor vibhaktis, tasya vibhāgaṃ vakshyāmo 2 hanū sajihve prastotuḥ, ṣyenaṃ vaksha udgātuḥ, kaṇṭhaḥ kākudraḥ pratihartur, dakshiṇā ṣroṇir hotuḥ, savyā brahmaṇo, dakshiṇaṃ sakthi maitrāvaruṇasya, savyam brāhmaṇācchaṅsino, dakshiṇam pārṣvaṃ sāṅsam adhvaryoḥ, savyam upagātṛiṇāṃ, savyo 'ṅsaḥ pratiprasthātur, dakshiṇaṃ dor neshṭuḥ, savyam potur, dakshiṇa ūrur achāvākasya, savya āgnīdhrasya, dakshiṇo bāhur ātreyasya, savyaḥ sadasyasya, sadaṃ cānūkaṃ ca gṛihapater, dakshiṇau pādau gṛihapater vratapradasya, savyau pādau gṛihapater bhāryāyai vratapradasyau,shṭha enayoḥ sādhāraṇo bhavati, taṃ gṛihapatir eva praṣiṅshyāj. jāghanīm patnībhyo haranti, tām brāhmaṇāya dadyuḥ. skandhyāṣ ca maṇikās tisraṣ ca kīkasā grāvastutas, tisraṣ caiva kīkasā ardhaṃ ca vaikartasyonnetur, ardhaṃ caiva vaikartasya klomā ca ṣamitus. tad brāhmaṇāya dadyād, yady abrāhmaṇaḥ syāc. chiraḥ subrahmaṇyāyai, yaḥ ṣvaḥsutyām prāha, tasyājinam, iḷā sarveshāṃ hotur vā 3 tā vā etāḥ shaṭtriṅṣatam ekapadā yajñaṃ vahanti. shaṭtriṅṣadakshara vai bṛihatī, bārhatāḥ svargā lokāḥ. prāṇāṅṣ caiva tat svargāṅṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evaṃ vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pāpakṛito vā paṣuṃ vimathnīraṅs tādṛik tat 6 tāṃ vā etām paṣor vibhaktiṃ Ṣrautaṛishir Devabhāgo vidāṃ cakāra, tām u hāprocyaivāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhravyāyāmanushyaḥ provāca. tato hainām etadarvāñ manushyā adhīyate 'dhīyate || 1 || 1 ||

Iti saptamapañcikāyām prathamo 'dhyāyaḥ.
Ity ekatriṅśādhyāye prathamaḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham asya yajñaḥ syād iti. nainaṃ yājayed, ity āhur, anabhiprāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhiṣrite 'gnihotre sāṃnāyye vā havishshu vā mriyeta, kā tatra prāyaṣcittir ity. atraivainany anuparyādadhyād yathā sarvāṇī saṃdahyeran. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaṣcittir iti. yābhya eva tāni devatābhyo havīṅshi gṛihītāni bhavanti, tābhyaḥ svāhety evainany āhavanīye sarvahunti juhuyāt. sā tatra prāyaṣcittis 4 tad āhur: ya āhitāgniḥ pravasan mriyeta, katham asyāgnihotraṃ syād ity. abhivānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad abhivānyavatsāyā, anyad ivaitad agnihotraṃ yat pretasyā5pi vā yata eva kutaṣca payasā juhuyur 6 athāpy āhur: evam evainān ajasrān ajuhvata indhīrann ā ṣarīrāṇām āhartor iti 7 yadi ṣarīrāṇi na vidyeran, parṇaṣaraḥ shashṭis trīṇi ca ṣatāny āhritya teshām purusharūpakam iva kṛitvā tasmiṅs tām āvṛitaṃ kuryur, athainañ charīrair āhṛitaiḥ saṃsparṣyodvāsayeyur 8 adhyardhaṣataṃ kāye, sakthinī dvipañcāṣe ca viṅṣe co,rū dvipañcaviṅṣe, ṣeshaṃ tu ṣirasy upari dadhyāt 9 sā tatra prāyaṣcittiḥ || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānopaviṣet, kā tatra prāyaṣcittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paṣūn naḥ sarvān gopāya namo rudrāya mīḷhushe iti. tām utthāpayed: ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇāya cety. athāsyā udapātram ūdhasi ca mukhe copa-

gṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaṣcittis 3 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā vāṣyeta, kā tatra prāyaṣcittir ity. aṣanāyāṃ ha vā eshā yajamānasya pratikhyāya vāṣyate. tām annam apy ādayec chāntyai. ṣāntir vā annaṃ. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed: yad adya dugdham pṛithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. tatra yat pariṣishṭaṃ syāt, tena juhuyād yady alaṃ homāya syād. yady u vai sarvaṃ siktaṃ syād, athānyām āhūya tāṃ dugdhvā tena juhuyād, ā tv eva ṣraddhāyai hotavyaṃ. sā tatra prāyaṣcittiḥ || 3 || 2 ||

1 Tad āhur: yasya sāyaṃdugdhaṃ sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir iti. prātardugdhaṃ dvaidhaṃ kṛitvā tasyānyatarām bhaktim ātacya tena yajeta: sā tatra prāyaṣcittis 2 tad āhur: yasya prātardugdhaṃ saṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir ity. aindraṃ vā māhendraṃ vā puroḷāṣaṃ tasya sthāne nirupya tena yajeta. sā tatra prāyaṣcittis 3 tad āhur: yasya sarvam eva sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir ity. aindraṃ vā māhendraṃ veti samānaṃ. sā tatra prāyaṣcittis 4 tad āhur: yasya sarvāṇy eva havīṃshi dushyeyur vāpahareyur vā, kā tatra prāyaṣcittir ity. ājyasyaināni yathādevatam parikalpya tayājyahavisheshṭyā yajetāto 'nyām ishṭim anulbaṇāṃ tanvīta. yajño yajñasya prāyaṣcittiḥ || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣritam amedhyam āpadyeta, kā tatra prāyaṣcittir iti. sarvam evainat srucy abhiparyāsicya prāṅ udetyāhavanīye haitāṃ samidham

abhyādadhāty, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān manasā vā prājāpatyayā varcā. tad dhutaṃ cāhutaṃ ca: sa yady ekasminn unnīte yadi dvayor, esha eva kalpas. tac ced vyapanayituṃ ṣaknuyān, nishshicyaitad dushṭam adushṭam abhiparyāsicya tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaṣcittis 2 tad āhur: yasyāgnihotram adhiṣritaṃ skandati vā vishyandate vā, kā tatra prāyaṣcittir iti. tad adbhir upaninayec chāntyai, ṣāntir vā āpo. 'thainad dakshiṇena pāṇinābhimṛiṣya japati 3 divaṃ tṛitīyaṃ devān yajño 'gāt tato mā draviṇam āshṭāntarikshaṃ tṛitīyam pitṛīn yajño 'gāt tato mā draviṇam āshṭa, pṛithivīṃ tṛitīyam manushyān yajño 'gāt tato mā draviṇam āshṭa 4 yayor ojasā skabhitā rajāṅsīti vaishṇuvāruṇīm ṛicaṃ japati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva ṣāntyai 5 sā tatra prāyaṣcittis 6 tad āhur: yasyāgnihotram adhiṣritam prāñ udāyan skhalate vāpi vā bhraṅṣate, kā tatra prāyaṣcittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upavishṭāyaitam agnihotrapariṣesham āhareyus, tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaṣcittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaṣcittir ity. anyāṃ srucam āhṛitya juhuyād, athaitāṃ srucam bhinnām āhavanīye 'bhyādadhyāt prāgdaṇḍām pratyakpushkarāṃ. sā tatra prāyaṣcittis 8 tad āhur: yasyāhavanīye 'gnir vidyetātha gārhapatya upaṣāmyet, kā tatra prāyaṣcittir iti. sa yadi prāñcam uddharet prāyatanāc cyaveta, yat pratyañcam asuravad yajñaṃ tanvīta, yan manthed bhrātṛivyaṃ yajamānasya janayed, yad anugamayet prāṇo yajamānaṃ jahyāt. sarvam evainaṃ sahabhasmānaṃ samopya gārhapatyāyatane nidhāyātha prāñcam āhavanīyam uddharet. sā tatra prāyaṣcittiḥ || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuḥ, kā tatra prāyaścittir iti. sa yady anupaśyed, udāhṛtya pūrvam aparam nidadhyād. yady u nānupaśyet, so 'gnaye 'gnivate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvakye: agninā̆gniḥ sam idhyate, tvaṃ hy agne agninety. āhutiṃ vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṃsṛjyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agniṃ devavītaya ity. āhutiṃ vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṃsṛjyeran, kā tatra prāyaścittir iti. so 'gnaye viviciye 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: svar ṇa vastor ushasām aroci, tvām agne mānushīr īḷate viśa ity. āhutiṃ vāhavanīye juhuyād: agnaye viviciye svāheti. sā tatra prayaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛjyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitaraḥ parāsa ity. āhutiṃ vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittiḥ 5 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyeṇāgninā saṃdahyeran, kā tatra prāyaścittir iti. so 'gnaye saṃvargāyāshṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: kuvit su no gavishṭaye, mā no asmin mahādhana ity. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛjyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shṭākapālam puroḷāśaṃ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutiṃ vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaṣcittis 3 tad āhur: yasyāgnayaḥ 'ṣavāgninā saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye ṣucaye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ ṣucivratatama, ud agne ṣucayas tavety. āhutiṃ vāhavanīye juhuyād: agnaye ṣucaye svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnaya āraṇyenāgninā saṃdahyeran, kā tatra prāyaṣcittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na ṣaknuyāt, so 'gnaye saṃvargāyāshṭākapālam puroḷāṣaṃ nirvapet. tasyokte yājyānuvākye. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaṣcittiḥ || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'ṣru kurvīta, kā tatra prāyaṣcittir iti. so 'gnaye vratabhṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā adabdha ity. āhutiṃ vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaṣcittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaṣcittir iti. so 'gnaye vratapataye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānity. āhutiṃ vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamāsīṃ vātīyāt, kā tatra prāyaṣcittir iti. so 'gnaye pathikṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutiṃ vāhavanīye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasya sarva evāgnaya upaṣāmyeran, kā tatra prāyaṣcittir iti. so 'gnaye tapasvate janadvate pāvakavate 'shṭākapālam pu-

roḷāçaṃ nirvapet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutiṃ vāhavanīye juhuyād: agnaye tapasvate janadvate pāvakavate svāheti. sā tatra prāyaçcittiḥ || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayaṇenānishṭvā navānnam prāçnīyāt, kā tatra prāyaçcittir iti. so 'gnaye vaiçvānarāya dvādaçakapālam puroḷāçaṃ nirvapet. tasya yājyānuvākye: vaiçvānaro ajījanat, pṛishṭo divi pṛishṭo agniḥ pṛithivyām ity. āhutiṃ vāhavanīye juhuyād: agnaye vaiçvānarāya svāheti. sā tatra prāyaçcittis 2 tad āhur: ya āhitāgnir yadi kapālaṃ naçyet, kā tatra prāyaçcittir iti. so 'çvibhyāṃ dvikapālam puroḷāçaṃ nirvapet. tasya yājyānuvākye: açvinā vartir asmad ā gomatā nāsatyā ratheneṭy. āhutiṃ vāhavanīye juhuyād: açvibhyāṃ svāheti. sā tatra prāyaçcittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naçyet, kā tatra prāyaçcittir iti. so 'gnaye pavitravate 'shṭākapālam puroḷāçaṃ nirvapet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pada ity. āhutiṃ vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaçcittis 4 tad āhur: ya āhitāgnir yadi hiraṇyaṃ naçyet, kā tatra prāyaçcittir iti. so 'gnaye hiraṇyavate 'shṭākapālam puroḷāçaṃ nirvapet. tasya yājyānuvākye: hiraṇyakeço rajaso visāra, ā te suparṇā aminantañ evair ity. āhutiṃ vāhavanīye juhuyād: agnaye hiraṇyavate svāheti. sā tatra prāyaçcittis 5 tad āhur: ya āhitāgnir yadi prātar açnāto 'gnihotraṃ juhuyāt, kā tatra prāyaçcittir iti. so 'gnaye Varuṇāyāshṭākapālam puroḷāçaṃ nirvapet. tasya yājyānuvākye: tvaṃ no agne varuṇasya vidvān, sa tvaṃ no agne 'vamo bhavotīty. āhutiṃ vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaçcittis 6 tad āhur: ya āhitāgnir yadi sūtakā-

nnam prāṣnīyāt, kā tatra prāyaṣcittir iti. so 'gnaye tantumate 'shṭākapālam puroḍāṣaṃ nirvapet. tasya yājyānuvākye: tantuṃ tanvan rajaso bhānum anv ihy, akshānaho nahyatanota somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaṣcittis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā, kā tatra prāyaṣcittir iti. so 'gnaye surabhimate 'shṭākapālam puroḍāṣaṃ nirvapet. tasya yājyānuvākye: agnir hotā ny asīdad yajīyān, sādhvīm akar devavītiṃ no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaṣcittis 8 tad āhur: ya āhitāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaṣcittir iti. so 'gnaye marutvate trayodaṣakapālam puroḍāṣaṃ nirvapet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaṣcittis 9 tad āhur: apatnīko 'py agnihotram āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpurushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na manushyān iti 13 tasmād apatnīko 'py agnihotram āharet 14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmaṇyām apatnīko 'py asomapaḥ |
mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyaṃ yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatnīko 'gnihotraṃ katham eva juhoti 2 nivishṭe mṛitā patnī nashṭā vāgnihotraṃ katham agnihotraṃ juhoti 3 putrān pautrān naptṛīn ity āhur: asmiṅṣ ca loke 'mushmiṅṣ cāsmiṅl loke 'yaṃ svargo 'svargeṇa svargaṃ lokam ārurohety. amushyaiva lokasya saṃtatiṃ dhārayati yasyaishām patnīṃ naichet. tasmād apatnīkasyādhānaṃ kurvanty 4 apatnīko 'gnihotraṃ katham agnihotraṃ juhoti. ṣraddhā patnī satyaṃ yajamānaḥ. ṣraddhā

satyaṃ tad ity uttamam mithunam, sraddhayā satyena mithunena svargāñl lokāñ jayatīti || 10 || 9 ||)

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aṣṇanti. tasmād upavasaty: uta me devā havir aṣṇīyur iti 2 pūrvām paurṇamāsīm upavased iti Paiñgyam, uttarām iti Kaushītakam. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinīvālī, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upaiti yad yajate, tena somaṃ kriṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaṣāmyet, kā tatra prāyaṣcittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai ṣukraṃ hiraṇyaṃ, jyotiḥ ṣukram asau; tad eva taj jyotiḥ ṣukram paṣyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaṣ chāyā, tenaiva taj jyotishā mṛityuṃ tamaṣ chāyāṃ tarati. sā tatra prāyaṣcittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaṣcittir iti. nainau manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārāṃ haret, tantuṃ tanvan rajaso bhānum anv ihity āhavanīyāt. sā tatra prāyaṣcittis 4 tad āhuḥ: katham agnīn anvādadhāno 'nvāhāryapacanam āharaye3t | nāhāraye3t iti | 5 āharāyed ity āhuḥ. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīn ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etâm âhutim juhoty: agnaye 'nnâdâyânnapataye svâhety 6 annâdo hânnapatir bhavaty, aşnute prajayânnâdyam ya evam vedâ 7 'ntareṇa gârhapatyâhavanîyau hoshyan saṃcaretaitena ha vâ enam saṃcaramâṇam agnayo vidur: ayam asmâsu hoshyatîty. etena ha vâ asya saṃcaramâṇasya gârhapatyâhavanîyau pâpmânam apahataḥ, so 'pahatapâpmordhvaḥ svargam lokam etîti vai brâhmaṇam udâharanti 8 tad âhuḥ: katham agnîn pravatsyann upatishṭheta, proshya vâ pratyetyâhar-ahar veti. tûshṇîm ity âhus. tûshṇîm vai şreyasa âkâṅkshante. 'thâpy âhur: ahar-ahar vâ ete yajamânasyâşraddhayodvâsanât praplâvanâd bibhyati. tân upatishṭhetaivâbhayam vo 'bhayam me 'stv ity. abhayam haivâsmai bhavaty abhayam haivâsmai bhavati || 12 || 11 ||

Iti saptamapañcikâyâm dvitîyo 'dhyâyaḥ.

Iti dvâtriṃşadhyâya ekâdaşaḥ khaṇḍaḥ.

1 Hariscandro ha Vaidhasa Aikshvâko râjâputra âsa. tasya ha şatam jâyâ babhûvus, tâsu putram na lebhe. tasya ha Parvatanâradau gṛiha ûshatuḥ, sa ha Nâradam papracha 2

yam nv imam putram ichanti ye vijânanti ye ca na |
kim svit putreṇa vindate tan ma âcakshva Nâradeti

3 sa ekayâ pṛishṭo daşabhiḥ pratyuvâca 4

ṛiṇam asmin saṃnayaty amṛitatvam ca gachati |
pitâ putrasya jâtasya paşyec cej jîvato mukham ||

5 yâvantaḥ pṛithivyâm bhogâ yâvanto jâtavedasi |
yâvanto apsu prâṇinâm bhûyân putre pitus tataḥ ||

6 şaşvat putreṇa pitaro 'tyâyan bahulam tamaḥ |
âtmâ hi jajña âtmanaḥ sa irâvaty atitâriṇî ||

7 kim nu malam kim ajinam kim u şmaşrûṇi kim tapaḥ |
putram brahmâṇa ichadhvam sa vai loko 'vadâvadaḥ ||

8 annam ha prâṇaḥ şaraṇam ha vâso

rūpaṃ hiraṇyam paṣavo vivāhāḥ |
sakhā ha jāyā kṛipaṇaṃ ha duhitā,
jyotir ha putraḥ parame vyoman ||
9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
tasyām punar navo bhūtvā daṣame māsi jāyate ||
10 taj jāyā jāyā bhavati yad asyāṃ jāyate punaḥ |
ābhūtir eshābhūtir bījam etan nidhīyate ||
11 devāṣ caitām ṛishayaṣ ca tejaḥ samabharan mahat |
devā manushyān abruvann eshā vo jananī punaḥ ||
12 nāputrasya loko 'stīti tat sarve paṣavo viduḥ |
tasmāt tu putro mātaraṃ svasāraṃ cādhirohati ||
13 esha panthā urugāyaḥ suṣevo
yam putriṇa ākramante viṣokāḥ |
tam paṣyanti paṣavo vayāṅsi ca
tasmāt te mātrāpi mithunībhavantī 14 ti
ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: putro me jāyatāṃ, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ rājānam upasasāra: putro me jāyatāṃ, tena tvā yajā iti. tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācājani vai te putro, yajasva māneneti. sa hovāca: yadā vai paṣur nirdaṣo bhavaty, atha sa medhyo bhavati. nirdaṣo nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaṣa āsa. taṃ hovāca: nirdaṣo nv abhūd, yajasva māneneti. sa hovāca: yadā vai paṣor dantā jāyante, 'tha sa medhyo bhavati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paṣor dantāḥ padyante, 'tha sa medhyo bhavati. dantā nv asya padyantām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire. taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paṣor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantâ nv asya punar jâyantâm, atha tvâ yajâ iti. tatheti 7 tasya ha dantâḥ punar jajñire. taṃ hovâcâjñata vâ asya punar dantâ, yajasva mâneneti. sa hovâca: yadâ vai kshatriyaḥ sâṃnâhuko bhavaty, atha sa medhyo bhavati. saṃnâhaṃ nu prâpnotv, atha tvâ yajâ iti. tatheti 8 sa ha saṃnâham prâpat. taṃ hovâca: saṃnâhaṃ nu prâpnod, yajasva mâneneti. sa tathety uktvâ putram âmantrayâm âsa: tatâyaṃ vai mahyaṃ tvâm adadâd, dhanta tvayâham imaṃ yajâ iti 9 sa ha nety uktvâ dhanur âdâyâraṇyam apâtasthau, sa saṃvatsaram araṇye cacâra || 14 || 2 ||

1 Atha haikshvâkaṃ Varuṇo jagrâha, tasya hodaraṃ jajñe. tad u ha Rohitaḥ ṣuṣrâva, so 'raṇyâd grâmam eyâya. tam Indraḥ purusharûpeṇa paryetyovâca:

nânâ ṣrântâya ṣrîr astîti Rohita ṣuṣruma |
pâpo nṛishadvaro jana Indra ic carataḥ sakhâ ||

caraiveti 2 caraiveti vai mâ brâhmaṇo 'vocad, iti ha dvitîyaṃ saṃvatsaram araṇye cacâra. so 'raṇyâd grâmam eyâya, tam Indraḥ purusharûpeṇa paryetyovâca:

pushpiṇyau carato jaṅghe bhûshṇur âtmâ phalagrahiḥ |
ṣere 'sya sarve pâpmânaḥ ṣrameṇa prapathe hatâḥ ||

caraiveti 3 caraiveti vai mâ brâhmaṇo 'vocad, iti ha tṛitîyaṃ saṃvatsaram araṇye cacâra. so 'raṇyâd grâmam eyâya, tam Indraḥ purusharûpeṇa paryetyovâca:

âste bhaga âsînasyordhvas tishṭhati tishṭhataḥ |
ṣete nipadyamânasya carâti carato bhagaḥ ||

caraiveti 4 caraiveti vai mâ brâhmaṇo 'vocad, iti ha caturthaṃ saṃvatsaram araṇye cacâra. so 'raṇyâd grâmam eyâya, tam indraḥ purusharûpeṇa paryetyovâca:

Kaliḥ ṣayâno bhavati saṃjihânas tu Dvâparaḥ |
uttishṭhaṃs Tretâ bhavati Kṛitaṃ sampadyate caraṃs ||

caraiveti 5 caraiveti vai mâ brâhmaṇo 'vocad, iti ha pañca-

maṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udumbaram |
sūryasya paṣya ṣremāṇaṃ yo na tandrayate carañṣ ||

caraiveti 6 caraiveti vai mā brāhmaṇo 'vocad, iti ha shashṭhaṃ saṃvatsaram araṇye cacāra. so 'jīgartaṃ Sauyavasim ṛishim aṣanayāparītam araṇya upeyāya 7 tasya ha trayaḥ putrā āsuḥ: Ṣunaḥpuchaḥ Ṣunaḥṣepaḥ Ṣunolāñgūla iti. taṃ hovāca: ṛishe 'haṃ te ṣataṃ dadāmy, aham eshām ekenātmānaṃ nishkrīṇā iti. sa jyeshṭham putraṃ nigṛihṇāna uvāca: na nv imam iti, no evemam iti kanishṭham mātā. tau ha madhyame sampādayāṃ cakratuḥ Ṣunaḥṣepe. tasya ha ṣataṃ dattvā sa tam ādāya so 'raṇyād grāmam eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānaṃ nishkrīṇā iti. sa Varuṇaṃ rājānam upasasārānena tvā yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti Varuṇa uvāca. tasmā etaṃ rājasūyaṃ yajñakratum provāca. tam etam abhishecanīye purusham paṣum ālebhe || 15 || 3 ||

1 Tasya ha Viṣvāmitro hotāsīj, Jamadagnir adhvaryur, Vasishṭho brahmāyāsya udgātā. tasmā upākṛitāya niyoktāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ ṣataṃ dattāham enaṃ niyokshyāmīti. tasmā aparaṃ ṣataṃ daduḥ, taṃ sa niniyoja 2 tasmā upākṛitāya niyuktāyāprītāya paryagnikṛitāya viṣasitāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ ṣataṃ dattāham enaṃ viṣasishyāmīti. tasmā aparaṃ ṣataṃ daduḥ, so 'siṃ niḥṣāna eyāyā 3 tha ha Ṣunaḥṣepa īkshāṃ cakre: 'mānusham iva vai mā viṣasishyanti, hantāhaṃ devatā upadhāvāmīti. sa Prajāpatim eva prathamaṃ devatānām upasasāra: kasya nūnaṃ katamasyāmṛitānām ity etayarcā 4 tam Prajāpatir uvācāgnir vai devānāṃ nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayaṁ prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tricena 6 taṁ Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇaṃ rājānam upasasārāta uttarābhir ekatriṅṣatā 7 taṃ Varuṇa uvācāgnir vai devānām mukhaṃ suhṛidayatamas, taṃ nu stuhy atha tvotsrakshyāma iti. so 'gniṃ tushṭāvāta uttarābhir dvāviṅṣatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāṅs tushṭāva: namo mahadbhyo namo arbhakebhya ity etayarcā 9 taṃ Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutamas, taṃ nu stuhy, atha tvotsrakshyāma iti. sa Indraṃ tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaṣabhis 10 tasmā Indraḥ stūyamānaḥ prīto manasā hiraṇyarathaṃ dadau. tam etayā pratīyāya: ṣaṣvad indra iti 11 tam Indra uvācāṣvinau nu stuhy, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa tricena 12 tam Aṣvinā ūcatur: Ushasaṃ nu stuhy, atha tvotsrakshyāma iti. sa Ushasaṃ tushṭāvāta uttareṇa tricena 13 tasya ha smarcy-ṛicy uktāyāṃ vi pāṣo mumuce, kanīya Aikshvākasyodaram bhavaty; uttamasyām evarcy uktāyāṃ vi pāṣo mumuce, 'gada Aikshvaka āsa || 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ saṃsthām adhigachety. atha haitaṃ Ṣunaḥṣepo 'ñjaḥsavaṃ dadarṣa, tam etābhiṣ catasṛibhir abhisushāva: yac cid dhi tvaṃ gṛihe-gṛiha ity. athainaṃ droṇakalaṣam abhyavanindruoc chishṭaṃ camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiṣ catasṛibhiḥ sasvāhākārābhir juhavāṃ cakārāthainam avabhṛitham abhyavaninaya: tvaṃ no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayāṃ cakāra: ṣunaṣ cic chepaṃ niditaṃ sahasrād ity 2 atha ha Ṣunaḥṣepo Viṣvāmitrasyāñkam āsasāda. sa hovācājīgartaḥ Sauyavasir: ṛishe punar me putraṃ dehīti. neti hovāca Viṣvāmitro, devā vā imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmitra āsa. tasyaite Kāpileyabābhravāḥ 3 sa hovacājīgartaḥ Sauyavasis: tvaṃ vehi vihvayāvahā iti. sa hovācājīgartaḥ Sauyavasir:

Āñgiraso janmanāsy Ājīgartiḥ ṣrutaḥ kaviḥ |
ṛishe paitāmahāt tantor māpagāḥ punar ehi mām ||

iti. sa hovāca Ṣunaḥṣepo:

'darṣus tvā ṣāsahastaṃ na yac chūdreshv alapsata |
gavāṃ trīṇi ṣatāni tvam avṛiṇīthā mad Añgira

iti 4 sa hovācājīgartaḥ Sauyavasis:

tad vai mā tāta tapati pāpaṃ karma mayā kṛitam |
tad ahaṃ nihnave tubhyam pratiyantu ṣatā gavām ||

iti. sa hovāca Ṣunaḥṣepo:

yaḥ sakṛit pāpakaṃ kuryāt kuryād enat tato 'param |
nāpāgāḥ ṣaudrān nyāyād asaṃdheyaṃ tvayā kṛitam ||

ity 5 asaṃdheyam iti ha Viṣvāmitra upapapāda. sa hovāca Viṣvāmitro:

bhīma eva Sauyavasiḥ ṣāsena viṣiṣāsishuḥ |
asthāt, maitasya putro bhūr mamaivopehi putratām ||

iti 6 sa hovāca Ṣunaḥṣepaḥ:

sa vai yathā no jñapayā rājaputra tathā vada |
yathaivāñgirasaḥ sann upeyāṃ tava putratām ||

iti. sa hovāca Viṣvāmitro:

jyeshṭho me tvam putrāṇāṃ syās tava ṣreshṭhā prajā syāt |
upeyā daivam me dāyaṃ tena vai tvopamantraye

iti 7 sa hovāca Ṣunaḥṣepaḥ:

saṃjñānāneshu vai brūyāt sauhardyāya me ṣriyai |
yathāhaṃ bharatarishabhopeyāṃ tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ ṣriṇotana Rishabho Reṇur Ashṭakaḥ |
ye keca bhrātaraḥ sthanāsmai jyaishṭhyāya kalpadhvam ||

iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaṣatam putrā āsuḥ pañcāṣad eva jyāyāṅso Madhuchandasaḥ pañcāṣat kanīyāṅsas 2 tad ye jyāyāṅso, na te kuṣalam menire. tān anuvyājahārāntān vaḥ prajā bhakshīshṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ Ṣabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vaiṣvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ pañcāṣatā sārdham:

yan naḥ pitā saṃjānīte tasmiṅs tishṭhāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayaṃ smasī-

ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāṅs tushṭāva 5

te vai putrāḥ paṣumanto vīravanto bhavishyatha |
ye mānam me 'nugrihṇanto vīravantam akarta mā ||

6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||

7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṅs ca dāyam ma upetā vidyāṃ yām u ca vidmasi ||

8 te samyañco Vaiṣvāmitrāḥ sarve sākaṃ sarātayaḥ |
Devarātāya tasthire dhrityai ṣraishṭhyāya Gāthināḥ ||

9 adhīyata Devarāto rikthayor ubhayor rishiḥ |
Jahnūnāṃ cādhipatye daive vede ca Gāthinām ||

10 tad etat parariksatagātham ṣaunaḥṣepam ākhyānaṃ 11 tad dhotā rājñe 'bhishiktāyācashṭe 12 hiraṇyakaṣipāv āsīna ācashṭe, hiraṇyakaṣipāv āsīnaḥ pratigriṇāti. yaṣo vai hiraṇyaṃ, yaṣasaivainaṃ tat samardhayaty 13 om ity ricaḥ pratigara, evaṃ tatheti gāthāyā. om iti vai daivaṃ, tatheti mānushaṃ. daivena caivainaṃ tan mānusheṇa ca pāpād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānaṃ,

na hāsminn alpaṃ canainaḥ pariśishyate 16 sahasram ākhyātre dadyāc chatam pratigaritra ete caivāsane, śvetaś cāśvatarīratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañl, labhante ha putrāñl labhante ha putrān || 18 || 6 ||

Iti saptamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti trayastriṅśadhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñaṃ sṛishṭam anu brahmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā asṛijyanta hutādaś cāhutādaś ca, brahmaivānu hutādaḥ kshatram anv ahutāda. etā vai prajā hutādo yad brāhmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tābhyo yajña udakrāmat, tam brahmakshatre anvaitāṃ. yāny eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatrasya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad yajñāyudhāny, athaitāni kshatrasyāyudhāni yad aśvarathaḥ kavaca ishudhanva 3 taṃ kshatram ananvāpya nyavartata,yudhebhyo ha smāsya vijamānaḥ parāñ evaity. athainam brahmānvait, tam āpnot, tam āptvā parastān nirudhyatishṭhat. sa āptaḥ parastān niruddhas tishṭhañ jñātvā svāny āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat kshatram anvāgachat, tad abravīd: upa māsmin yajñe hvayasveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartasveti. tatheti. tat kshatraṃ nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate || 19 || 1 ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad brāhmaṇo rājanyo vaiśyo dīkshishyamāṇaḥ kshatriyaṃ

devayajanaṃ yācati, kaṃ kshatriyo yāced iti 2 daivaṃ kshatraṃ yāced, ity āhur. Ādityo vai daivaṃ kshatram, Āditya eshām bhūtānām adhipatiḥ. 3 sa yad ahar dīkshishyamāṇo bhavati, tad ahaḥ pūrvāhṇa evodyantam Ādityam upatishṭhete, dam ṣreshṭhaṃ jyotishāṃ jyotir uttamam | deva savitar devayajanam me dehi devayajyāyā iti devayajanaṃ yācati 4 sa yat tatra yācita uttarāṃ sarpaty, oṃ tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishṭir bhavati devena Savitrā prasūtasyottarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṃ juhuyāc caturgṛhītam ājyam āhavanīya ishṭāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishṭam pūrtaṃ dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishṭaṃ pūrtaṃ svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḷhir: ajītapunarvaṇyaṃ vā etad yad ete āhutī iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuṣāsanaṃ kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itī3ñ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannaṃ kshatraṃ na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīṇāti. tad enat prītaṃ kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

uparishṭāt 6 **kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti.** tat-tad itīśā | kshatraṃ vā esha prapadyate, yo rāshṭram prapadyate. kshatraṃ hi rāshṭraṃ. taṃ kshatram prapannam brahma na parijināti. **kshatram mā brahmaṇo gopāyatv** ity āha, yathainaṃ kshatram brahmaṇo gopāyet. **kshatrāya svāheti**, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, traishṭubhaś chandasā, pañcadaśaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāṇa eva brāhmaṇatām abhyupaiti yat krishṇājinam adhyūhati, yad dīkshitavrataṃ carati, yad enam brāhmaṇā abhisaṃgachante. tasya ha dīkshamāṇasyendra evendriyam ādatte, trishṭub vīryam, pañcadaśaḥ stoma āyuḥ, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutiṃ hutvāhavanīyam upatishṭheta 3 **nendrād devatāyā emi, na trishṭubhaś chandaso, na pañcadaśāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaśaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtiṃ. sahendriyeṇa vīryeṇāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīṃ chandas trivṛitaṃ stomaṃ somaṃ rājānam, brahma prapadye brāhmaṇo bhavāmīti** 4 tasya ha nendra indriyam ādatte na trishṭub vīryaṃ na pañcadaśaḥ stoma āyur na somo rājyaṃ na pitaro yaśas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gāyatrī vīryaṃ, trivṛit stoma āyur, brāhmaṇā brahma yaṣas kīrtim: anyo vā ayaṃ asmad bhavati, kshatraṃ vā ayam bhavati, kshatraṃ vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upatishṭheta 3 nāgner devatāyā emi, na gāyatryāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaṣas kīrtiṃ. saha tejasā vīryeṇāyushā brahmaṇā yaṣasā kīrtyendraṃ devatām upaimi trishṭubhaṃ chandaḥ pañcadaṣaṃ stomaṃ somaṃ rājānaṃ, kshatram prapadye kshatriyo bhavāmi | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idaṃ ishṭaṃ svam pūrtaṃ svaṃ ṣrāntaṃ svaṃ hutam | tasya me 'yam Agnir upadrashṭāyaṃ Vāyur upaṣrotāsāv Āditya 'nukhyātedam ahaṃ ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryaṃ na trivṛit stoma āyur na brāhmaṇā brahma yaṣas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dīkshāyā āvedanasyaiva. tad āhur: yad brā-
hmaṇasya dīkshitasya brāhmaṇo 'dīkshishṭeti dīkshām āve-
dayanti, katham kshatriyasyāvedayed iti 2 yathaivaitad bra-
hmaṇasya dīkshitasya: brāhmaṇo 'dīkshishṭeti dīksham āve-
dayanty, evam evaitat kshatriyasyāvedayet, purohitasyārshe-
yeṇeti 3 tat-tad iti3ṅ | 4 nidhāya vā esha svāny āyudhāni bra-
hmaṇa svāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam
upāvartata. tasmāt tasya purohitasyārsheyeṇa dīksham āve-
dayeyuḥ, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāṣnīyāt kshatriyo yajamānabhāgā3m | na prāṣnīyā3t iti | 2 yat prāṣnīyād ahutād dhutam prāṣya pāpīyān syād; yan na prāṣnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṃ vā etat kshatriyasya yad brahmā.rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣitarūpam āpnoti, nāsya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyakshaṃ yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agnim. tad vai nātiricyate, tad enaṃ na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṅs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānaṃ ha so 'gnau pravṛiṇakti. ya enaṃ tatra brūyād: yajamānam agnau prāvārkshīḥ, prāsyāgniḥ prāṇān dhakshyati, marishyati yajamāna iti: ṣaṣvat tathā syāt. tasmāt tasyāṣāṃ neyād āṣāṃ neyāt || 26 || * ||

Iti saptamapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti catustriṅṣādhyāyo 'shṭamaḥ khaṇḍaḥ.

1 Viṣvaṃtaro ha Saushadmanaḥ Ṣyāparṇān paricakshāṇo viṣyāparṇaṃ yajñam ājahre. tad dhānubudhya Ṣyāparṇās taṃ yajñam ājagmus, te ha tadantarvedy āsāṃ cakrire. tān ha dṛishṭvovāca: pāpasya vā ime karmaṇaḥ kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayaṃ cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavīrebhyo 'sitamṛigāḥ Kaṣyapānāṃ somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaṣyape yajñe, tais te tatra vīravanta āsuḥ. kaḥ svit so 'smākāsti vīro, ya imaṃ somapītham abhijeshyatīty 3 ayam aham asmi yo

vîra, iti hovâca Râmo Mârgaveyo 4 Râmo hâsa Mârgaveyo 'nûcânaḥ Ṣyâparṇîyas. teshâṃ hottishṭhatâm uvâcâpi nu râjann itthaṃvidaṃ veder utthâpayantîti. yas tvaṃ kathaṃ vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatâḥ paryavṛiñjan: Viṣvarûpaṃ Tvâshṭram abhyamaṅsta, Vṛitram astṛita, yatîn sâlâvṛikebhyaḥ prâdâd, arurmaghân avadhîd, Bṛihaspateḥ pratyavadhîd iti: tatrendraḥ somapîthena vyârdhyatendrasyânu vyṛiddhiṃ kshatraṃ somapîthena vyârdhyatâpîndraḥ somapîthe 'bhavat Tvashṭur âmushya somaṃ. tad vyṛiddham evâdyâpi kshatraṃ somapîthena. sa yas tam bhakshaṃ vidyâd yaḥ kshatrasya somapîthena vyṛiddhasya yena kshatraṃ samṛidhyate, kathaṃ taṃ veder utthâpayantîti 2 vettha brâhmaṇa tvaṃ tam bhakshâ3m | veda hîti. taṃ vai no brâhmaṇa brûhîti. tasmai vai te râjann, iti hovâca || 28 || 2 ||

1 Trayâṇâm bhakshâṇâm ekam âharishyanti: somaṃ vâ dadhi vâpo vâ 2 sa yadi somam, brâhmaṇânâṃ sa bhaksho: brâhmaṇâṅs tena bhaksheṇa jinvishyasi, brâhmaṇakalpas te prajâyâm âjanishyata âdâyy âpâyy âvasâyî yathâkâmaprayâpyo. yadâ vai kshatriyâya pâpam bhavati, brâhmaṇakalpo 'sya prajâyâm âjâyata, iṣvaro hâsmâd dvitîyo vâ tṛitîyo vâ brâhmaṇatâm abhyupaitoḥ, sa brahmabandhavena jijyûshito 3 'tha yadi dadhi, vaiṣyânâṃ sa bhaksho: vaiṣyâṅs tena bhaksheṇa jinvishyasi, vaiṣyakalpas te prajâyâm âjanishyate 'nyasya balikṛid anyasyâdyo yathâkâmajyeyo. yadâ vai kshatriyâya pâpam bhavati, vaiṣyakalpo 'sya prajâyâm âjâyata, iṣvaro hâsmâd dvitîyo vâ tṛitîyo vâ vaiṣyatâm abhyupaitoḥ, sa vaiṣyatayâ jijyûshito 4 'tha yady apaḥ, ṣûdrâṇâṃ sa bhakshaḥ: ṣûdrâṅs tena bhaksheṇa jinvishyasi, ṣûdrakalpas te prajâyâm âjanishyate 'nyasya preshyaḥ kâmotthâpyo yathâkâmavadhyo. yadâ vai kshatriyâya pâpam bhavati, ṣûdrakalpo 'sya pra-

jāyāṁ ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā ṣūdratām abhyupaitoḥ, sa ṣūdratayā jijyūshitaḥ || 29 || 3 ||

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām āṣāṃ neyāt kshatriyo yajamāno 2 'thāsyaisha svo bhaksho: nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āṣvatthāni plākshāṇy abhishuṇuyāt tāni bhakshayet, so 'sya svo bhaksho 3 yato vā adhi devā yajñeneshṭvā svargaṃ lokam āyaṅs, tatraitāṅṣ camasān nyubjaṅs, te nyagrodhā abhavan. nyubjā iti hāpy enān etarhy ācakshate Kurukshetre. te ha prathamajā nyagrodhānāṃ, tebhyo hānye 'dhijātās 4 te yan nyañco 'rohaṅs tasmān nyañ rohatī nyagroho, nyagroho vai nāma. taṃ nyagrohaṃ santaṃ nyagrodha ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 30 || 4 ||

1 Teshāṃ yaṣ camasānāṃ raso 'vāñ ait te 'varodhā abhavann, atha ya ūrdhvas tāni phalāny 2 esha ha vāva kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty. upāha parokshenaiva somapītham āpnoti, nāsya pratyaksham bhakshito bhavati. paroksham iva ha vā esha somo rājā yan nyagrodhaḥ, paroksham ivaisha brahmaṇo rūpam upanigachati yat kshatriyaḥ: purodhayaiva dīkshayaiva pravareṇaiva 3 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodhaḥ, kshatraṃ rājanyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pratishṭhita iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty, ātmany eva tat kshatraṃ vanaspatīnām pratishṭhāpayati kshatra ātmānaṃ 5 kshatra ha vai sa ātmani kshatraṃ vanaspatīnām pratishṭhāpayati, nyagrodha ivāvarodhair bhūmyām prati rashṭre tishṭhaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatīnām; ūrjam evāsmiṅs tad annādyaṃ ca bhaujyaṃ ca vanaspatīnāṃ kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad aṣvatthaḥ. sāmrājyaṃ vā etad vanaspatīnāṃ; teja evāsmiṅs tat sāmrājyaṃ ca vanaspatīnāṃ kshatre dadhāty 3 atha yat plākshāṇi. yaṣaso vā esha vanaspatir ajāyata yat plakshaḥ, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ; yaṣa evāsmiṅs tat svārājyavairājye ca vanaspatīnāṃ kshatre dadhāty 4 etāny asya purastād upakḷiptāni bhavanty, atha somaṃ rājānaṃ krīṇanti. te rājña evāvṛitopavasathāt prativeṣaiṣ caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishavaṇaṃ carmādhishavaṇe phalake droṇakalaṣaṃ daṣāpavitram adrīn pūtabhṛitaṃ cādhavanīyaṃ ca sthālīm udañcanaṃ camasaṃ ca. tad yad etad rājānam prātar abhishuṇvanti, tad enāni dvedhā vigṛihṇīyād: abhy anyāni suṇuyān, mādhyaṃdināyānyāni pariṣiṅshyāt || 32 || 6 ||

1 Tad yatraitāṅs camasān unnayeyus, tad etaṃ yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātāṃ. tayor vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvāhakārayā, anuvashaṭkṛite 'param: ā dadhikrāḥ ṣavasā pañca kṛishṭīr iti 2 tad yatraitāṅs camasān āhareyus, tad etaṃ yajamānacamasam āharet. tān yatrodgṛihṇīyus, tad enam upodgṛihṇīyāt. tad yadeḷāṃ hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra ṣishṭaṃ rasinaḥ sutasya yad indro apibac chacībhiḥ | idaṃ tad asya manasā ṣivena somaṃ rājānam iha bhakshayamīti 4 ṣivo ha vā asmā esha vānaspatyaḥ ṣivena manasā bhakshito bhavaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 saṃ na edhi hṛide pitaḥ pra ṇa āyur jīvase soma tārīr ity ātmanaḥ pratyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimṛishṭo manushyasyāyuḥ pratyavahartor: anarhan mā bhakshayatīti. tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata 7 ā pyāyasva sam etu te, saṃ te payāṅsi sam u yantu vāja iti camasam āpyāyayaty abhirūpābhyāṃ, yad yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṅs camasān sādayeyus, tad etaṃ yajamānacamasaṃ sādayet. tān yatra prakampayeyus, tad enam anuprakampayed. athainam āhṛitam bhakshayen: narāṣaṅsapītasya deva soma te matavida ūmaiḥ pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane nārāṣaṅso bhaksha, ūrvair iti mādhyaṃdine, kāvyair iti tṛitīyasavana 2 ūmā vai pitaraḥ prātaḥsavana ūrvā mādhyaṃdine kāvyās tṛitīyasavane, tad etat pitṛin evāmṛitān savanabhājaḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha Priyavrataḥ Somāpo, yaḥ kaṣca savanabhāg ity 4 amṛitā ha vā asya pitaraḥ savanabhājo bhavanty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyabhimarṣaḥ, samānam āpyāyanaṃ camasasya 6 prātaḥsavanasyaivāvṛitā prātaḥsavane careyur, mādhyaṃdinasya mādhyaṃdine, tṛitīyasavanasya tṛitīyasavane 7 tam evam etam bhaksham provāca Rāmo Mārgaveyo Viṣvaṃtarāya Saushadmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa tubhyaṃ dadmaḥ, sasyāparṇa u me yajña ity 9 etam u haiva provāca Turaḥ Kāvasheyo Janamejayāya Pārikshitāyaitam u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya, Sahadevāya Sārñjayāya, Babhrave Daivāvṛidhāya, Bhīmāya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva provācagniḥ Sanaṣrutāyāriṃdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te ha te sarva eva mahaj jagmur etam bhaksham bhakshayitvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcatriṃśadhyāye 'shṭamaḥ khaṇḍaḥ.

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1 Athātaḥ stutaṣastrayor evai2kāhikam prātaḥsavanam, aikāhikaṃ tṛitīyasavanam. ete vai ṣānte kḷipte pratishṭhite savane yad aikāhike, ṣāntyai kḷiptyai pratishṭhityā apracyutyā 3 ukto mādhyaṃdinaḥ pavamāno ya ubhayasāmno bṛihatpṛishṭhasyobhe hi sāmanī kriyete 4 ā tvā ratham yathotaya, idaṃ vaso sutam andha iti rāthaṃtarī pratipad rāthaṃtaro 'nucaraḥ. pavamānokthaṃ vā etad yan marutvatīyam. pavamāne vā atra rathaṃtaraṃ kurvanti bṛihat pṛishṭhaṃ, savīvadhatāyai. tad idaṃ rathaṃtaraṃ stutam ābhyām pratipadanucarābhyām anuṣaṅsaty 5 atho brahma vai rathaṃtaraṃ kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad ity. athānnaṃ vai rathaṃtaram, annam evāsmai tat purastāt kalpayaty. átheyaṃ vai pṛithivī rathaṃtaram, iyaṃ khalu vai pratishṭhā, pratishṭhām evāsmai tat purastāt kalpayati 6 samāna indranihavo 'vibhaktaḥ, so 'hnām. udvān brāhmaṇaspatya ubhayasāmno rūpam, ubhe hi sāmanī kriyete 7 samānyo dhāyyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragāthaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahase turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpaṃ. tad ekādaṣarcam bhavaty, ekādaṣākshharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyaṃ vīryaṃ trishṭub, ojaḥ kshatraṃ vīryaṃ rāja-

nyas. tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktam brāhmaṇaṃ 2 tvām id dhi havāmaha iti bṛihatpṛishṭham bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatpṛishṭham bhavati, kshatraṃ vai bṛihat, kshatreṇaivainaṃ tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainaṃ tat samardhayaty. atho ṣraishṭhyaṃ vai bṛihac, chraishṭhyenaivainaṃ tat samardhayaty 3 abhi tvā ṣūra nonuma iti rathaṃtaram anurūpaṃ kurvanty. ayaṃ vai loko rathaṃtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathaṃtaram anurūpaṃ kurvanty, ubhāv eva tau lokau yajamānāya sambhoginau kurvanty. atho brahma vai rathaṃtaraṃ kshatram bṛihad, brahmaṇi khalu vai kshatram pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇam 5 ubhayaṃ ṣṛiṇavac ca na iti sāmapragātha ubhayasāmno rūpam, ubhe hi sāmanī kriyete || 2 || 8 ||

1 Tam u shṭuhi yo abhibhūtyoja iti sūktam abhivad abhibhūtyai rūpam 2 ashāḷham ugraṃ sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaṣarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaṣa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājam bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomai5sha ha vāva kshatriyajñaḥ samṛiddho, yo bṛihatpṛishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra pṛishṭhaṃ syāt. tat samṛiddham || 3 || 9 ||

1 Aikāhikā hotrā. etā vai ṣāntāḥ kḷiptāḥ pratishṭhitā hotrā yad aikāhikāḥ, ṣāntyai kḷiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarvarūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapṛishṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaṣaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañcadaṣa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṅṣat stutaṣastrāṇi bhavanti. triṅṣadaksharā vai virāḍ, virāḷ annādyaṃ, virājy evainaṃ tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaṣaḥ syād, ity āhur 4 jyotishṭoma evāgnishṭomaḥ syād 5 brahma vai stomānāṃ trivṛit kshatram pañcadaṣo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad iti. viṣaḥ saptadaṣaḥ ṣaudro varṇa ekaviṅṣo, viṣaṃ caivāsmai tac chaudraṃ ca varṇam anuvartmānau kurvanty. atho tejo vai stomānāṃ trivṛid vīryam pañcadaṣaḥ prajātiḥ saptadaṣaḥ pratishṭhaikaviṅṣas, tad enaṃ tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotishṭomaḥ syāt 6 tasya caturviṅṣatiḥ stutaṣastrāṇi bhavanti. caturviṅṣatyardhamāso vai saṃvatsaraḥ, saṃvatsare kṛitsnam annādyaṃ, kṛitsna evainaṃ tad annādye pratishṭhāpayati. tasmāj jyotishṭoma evāgnishṭomaḥ syād agnishṭomaḥ syāt || 4 || 4 ||

Ity ashṭamapañcikāyām prathamo 'dhyāyaḥ.

Iti shaṭtriṅṣādhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ha vā asya kshatraṃ, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād udetyānūbandhyayeshṭyodavasyaty, athainam udavasānīyāyāṃ saṃsthitāyām punar abhishiñcanti 3 tasyaite purastād eva sambhārā upakḷiptā bhavanty: audumbary āsandī: tasyai prādeṣamātrāḥ pādāḥ syur, aratnimātrāṇi ṣīrshaṇyānūcyāni. mauñjaṃ vivayanaṃ, vyāghracarmāstaraṇam, au-

dumbaraṣ camasa. udumbaraṣākhā. tasminn etasmiṅṣ camase 'shṭātayāni nishutāni bhavanti: dadhi madhu sarpir ātapavarshyā āpaḥ ṣashpāṇi ca tokmāni ca, surā dūrvā 4 tad yaishā dakshiṇā sphyavartanir veder bhavati, tatraitām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau pādau bhavato bahirvedi dvāv. iyaṃ vai ṣrīs. tasyā etat parimitaṃ rūpaṃ yad antarvedy, athaisha bhūmāparimito yo bahirvedi. tad yad asyā antarvedi dvau pādau bhavato bahirvedi dvā, ubhayoḥ kāmayor upāptyai yaṣ cāntarvedi yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmaṇāstriṇāty uttaralomnā prācīnagrīveṇa. kshatraṃ vā etad āraṇyānām paṣūnāṃ yad vyāghraḥ kshatraṃ rājanyaḥ, kshatreṇaiva tat kshatraṃ samardhayati. tām paṣcāt prāṅ upaviṣyācya jānu dakshiṇam abhimantrayata ubhābhyām pāṇibhyām ālabhyā3gnish ṭvā gāyatryā sayuk chandasārohatu Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā. tān aham anu rājyāya sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohāmīty etām āsandīm ārohed dakshiṇenāgre jānunātha savyena 5 tat-tad iti | 6 caturuttarair vai devāṣ chandobhiḥ sayug bhūtvaitāṃ ṣriyam ārohan yasyām eta etarhi pratishṭhitā: Agnir gāyatryā Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā 7 te ete abhyanūcyete: agner gāyatry abhavat sayugvetī 8 kalpate ha vā asmai yogakshema, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etā anu devatā etām āsandīm ārohati kshatriyaḥ sann 9 athainam abhishekshyann apāṃ ṣāntiṃ vācayati 10 ṣivena mā cakshushā paṣyatāpaḥ ṣivayā

tanvopa spriṣata tvacam me | sarvāñ agnīñr apsushado huve vo mayi varco balam ojo ni dhatteti 11 naitasyābhishishicānasyāṣāntā āpo vīryaṃ nirhaṇann iti || 6 || 2 ||

1 Athainam udumbaraṣākhām antardhāyābhishiñcatī2mā āpaḥ ṣivatamā imāḥ sarvasya bheshajīḥ | imā rāshṭrasya vardhanīr imā rāshṭrabhrito 'mṛitāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ somaṃ rājānaṃ varuṇaṃ yamam manum | tābhir adbhir abhishiñcāmi tvām ahaṃ rājñāṃ tvam adhirājo bhaveha || 4 mahāntaṃ tvā mahīnāṃ samrājaṃ carshaṇīnāṃ devī janitry ajījanad bhadrā janitry ajījanad 5 devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastābhyām agnes tejasā sūryasya varcasendrasyendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase 'nnādyāya 6 bhūr iti ya iched imam eva praty: annam adyād ity, atha ya iched dvipurusham bhūr bhuva ity, atha ya ichet tripurushaṃ vāpratimaṃ vā bhūr bhuvaḥ svar iti, 7 tad dhaika āhuḥ: sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsya parasmai kṛitam bhavatīti; tam etenābhishiñced: devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastābhyām agnes tejasā sūryasya varcasendrasyendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase 'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir nābhishiñcantīti 9 ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod vijayenety u ha smāhoddālaka Āruṇir, yam etābhir vyāhṛitibhir abhishiñcantīti. tam etenaivābhishiñced: devasya tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo hastābhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishiñcāmi | balāya śriyai yaśase 'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai kshatriyād 'ījānād vyutkrāntāni bhavanti: brahmakshatre ūrg annādyam apām oshadhīnāṃ raso brahmavarcasam irā pushṭiḥ prajātiḥ. kshatrarūpaṃ tad, atho annasya rasa oshadhīnāṃ kshatram pratishṭhā. tad yad evāmū purastād āhutī juhoti, tad asmin brahmakshatre dadhāti || 7 || ||

1 Atha yad audumbary āsandī bhavaty audumbaraś camasa udumbaraśākhorg vā annādyam udumbara; ūrjam evāsmiṅs tad annādyaṃ dadhāty 2 atha yad dadhi madhu ghṛitam bhavaty, apāṃ sa oshadhīnāṃ raso; 'pām evāsmiṅs tad oshadhīnāṃ rasaṃ dadhāty 3 atha yad ātapavarshyā āpo 'bhavanti, tejaś ca ha vai brahmavarcasaṃ cātapavarshyā āpas; teja evāsmiṅs tad brahmavarcasaṃ ca dadhāty 4 atha yac chashpāṇi ca tokmāni ca bhavantīrāyai tat pushṭyai rūpam atho prajātyā; irām evāsmiṅs tat pushṭiṃ dadhāty atho prajātim 5 atha yat surā bhavati, kshatrarūpaṃ tad atho annasya rasaḥ; kshatrarūpam evāsmiṅs tad dadhāty atho annasya rasam 6 atha yad dūrvā bhavati, kshatraṃ vā etad oshadhīnāṃ yad dūrvā kshatraṃ rājanyo. nitata iva hiha kshatriyo rāshṭre vasan bhavati pratishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhiteva. tad yad dūrvā bhavaty, oshadhīnām evāsmiṅs tat kshatraṃ dadhāty atho pratishṭhām 7 etāni ha vai yāny asmād ījānād vyutkrāntāni bhavanti, tāny evāsmiṅs tad dadhāti, tair evainaṃ tat samardhayaty 8 athāsmai surākaṅsaṃ hasta ādadhāti 9 svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta 10 ity adhāya śāntiṃ vācayati 11 nānā hi vāṃ devahitaṃ sadas kṛitam mā saṃ sṛikshāthām parame vyomani | surā tvam asi śushmiṇī soma esha rājā mainaṃ hiṅsishṭaṃ svāṃ yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvrittiḥ 13 pītvā yam rātim manyeta tasmā enām prayachet, tad dhi mitrasya rūpam. mitra evainām tad antataḥ pratishṭhāpayati, tathā hi mitre pratitishṭhati 14 pratitishṭhati ya evam veda || 8 || 4 ||

1 Athodumbaraṣākhām abhi pratyavarohaty. ūrg vā annādyam udumbara, ūrjam eva tad annādyam abhi pratyavarohaty 2 upary evāsīno bhūmau pādau pratishṭhāpya pratyavaroham āha 3 pratitishṭhāmi dyāvāpṛithivyoḥ, pratitishṭhāmi prāṇāpānayoḥ, pratitishṭhāmy ahorātrayoḥ, pratitishṭhāmy annapānayoḥ, prati brahman prati kshatre praty eshu trishu lokeshu tishṭhāmīty 4 antataḥ sarveṇātmanā pratitishṭhati. sarvasmin ha vā etasmin pratitishṭhaty, uttarottariṇīm ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyam ya evam etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavarohaty 5 etena pratyavaroheṇa pratyavarūhyopastham kṛitvā prāṅ āsīno: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam dadāmi jityā abhijityai vijityai samjityā iti vācam visṛijate 6 sa yan: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti, brahmaṇa eva tat kshatram vaṣam eti. tad yatra vai brahmaṇaḥ kshatram vaṣam eti, tad rāshṭram samṛiddham tad vīravad, ā hāsmin vīro jāyate 7 'tha yad: varam dadāmi jityā abhijityai vijityai samjityā iti vācam visṛijata, etad vai vāco jitam yad dadāmīty āha. yad eva vāco jita3m | tan ma idam anu karma samtishṭhātā iti 8 visṛijya vācam upotthāyāhavanīye samidham abhyādadhāti 9 samid asi sam v edikshvendriyeṇa vīryeṇa svāhe 10 ndriyeṇaiva tad vīryeṇātmānam antataḥ samardhayaty 11 ādhāya samidham trīṇi padāni prāṅ udaṅ abhyutkrāmati 12 kḷi-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpatām me yogakshemo 'bhayam me 'stv 13 ity aparājitām diṣaṁ upatishṭhate jitasyaivāpunaḥparājayāya. tat-tad itīśā || 9 || * ||

1 Devāsurā vā eshu lokeshu saṃyetire. ta etasyām prācyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te dakshiṇasyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te pratīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta etasminn avāntaradeṣe yetire ya esha prāṅ udaṅ, te ha tato jigyus 2 taṃ yadi kshatriya upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham imāṃ senāṃ jayānīti: sa yadi tatheti brūyād, vanaspate vīḍvaṅgo hi bhūyā ity asya rathopastham abhimṛiṣyāthainam brūyād 3 ātishṭhasvaitāṃ te diṣam abhimukhāḥ saṃnaddho ratho 'bhipravartatāṃ, sa udaṅ sa pratyaṅ sa dakshiṇā sa prāṅ so 'bhy amitram ity 4 abhīvartena havishety evainam āvartayed, athainam anvīkshetāpratirathena ṣāsena sauparṇeneti 5 jayati ha tāṃ senāṃ 6 yady u vā enam upadhāvet saṃgrāmaṃ saṃyatishyamāṇas: tathā me kuru yathāham imaṃ saṃgrāmaṃ saṃjayānīty, etasyām evainaṃ diṣi yātayej. jayati ha taṃ saṃgrāmaṃ 7 yady u vā enam upadhāved rāshṭrād apārādhyamānas: tathā me kuru yathāham idaṃ rāshṭram punar avagachānīty, etām evainaṃ diṣam upanishkramayet. tathā ha rāshṭram punar avagachaty 8 upasthāyāmitrāṇāṃ vyapanuttim bruvan gṛihān abhyety: apa prāca indra viṣvāṅ amitrān iti, sarvato hāsmā anamitram abhayam bhavaty, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etām amitrāṇāṃ vyapanuttim bruvan gṛihān abhyety 9 etya gṛihān paṣcād gṛihyasyāgner upavishṭāyānvārabdhāya ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutir ain-

drīḥ prapadaṃ juhoty anārtyā arishṭyā ajyānyā abhayāya || 10 || 8 ||

1 Pary ū shu pra dhanva vājasataye pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhir — ṇi sakshaṇir dvishas taradhyā ṛiṇayā na īyase svāhā || 2 anu hi tvā sutaṃ soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhi — ryarājye vājāñ abhi pavamāna pra gāhaṣe svāhā || 3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhiḥ — kmanā payo gojīraya raṅhamāṇaḥ puraṃdhyā svāhety 4 anārto ha vā arishṭo 'jītaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'ṇusaṃcaraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutir aindrīḥ prapadaṃ juhoty 5 athāntataḥ prajātim āṣāste gavām aṣvānām purushāṇām: iha gāvaḥ pra jāyadhvam ihāṣvā iha pūrushāḥ | iho sahasradakshiṇo vīras trātā ni shīdatv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam etām antataḥ prajātim āṣāste gavām aṣvānām purushāṇām 7 esha ha vāva kshatriyo 'vikṛishṭo, yam evaṃvido yājayanty 8 atha ha taṃ vy eva karshante — yathā ha vā idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam purusham araṇye gṛihītvā kartam anvasya vittam ādāya dravanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vittam ādāya dravanti — yam anevaṃvido yājayanty 9 etad dha sma vai tad vidvān āha Janamejayaḥ Pārikshitaḥ: evaṃvidaṃ hi vai mām evaṃvido yājayanti, tasmād ahaṃ

jayāmy abhītvarīṃ senāṃ, jayāmy abhītvaryā senayā. na mā divyā na mānushya ishava ṛichanty, eshyāmi sarvam āyuḥ, sarvabhūmir bhavishyāmīti 10 na ha vā enaṃ divyā na mānushya ishava ṛichanty, eti sarvam āyuḥ, sarvabhūmir bhavati, yam evaṃvido yājayanti yājayanti || 11 || 7 ||

Ity ashṭamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatriṅṣādhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan saprajāpatikā: ayaṃ vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutama, imam evābhishiñcāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīṃ samabharann ṛicaṃ nāma. tasyai bṛihac ca rathaṃtaraṃ ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, ṣākvararaivate ṣīrshaṇye, naudhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānān, sāmāni tiraṣcīnavāyān, yajūṅshy atīkāṣān, yaṣa āstaraṇaṃ, ṣriyam upabarhaṇaṃ. tasyai Savitā ca Bṛihaspatiṣ ca pūrvau pādāv adhārayatāṃ, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau ṣīrshaṇye, Aṣvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatreṇa chandasā trivṛitā stomena rathaṃtareṇa sāmnārohantu, tān anv ārohāmi sāmrājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛihatā sāmnārohantu, tān anv ārohāmi bhaujyāya. Ādityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnārohantu, tān anv ārohāmi svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṅṣena stomena vairājena sāmnārohantu, tān anv ārohāmi vairājyāya. Sādhyāṣ ca tvāptyāṣ ca devāḥ pāṅktena chandasā triṇavena stomena ṣākvareṇa sāmnārohantu, tān anv ārohāmi rājyāya. Mārutaṣ ca tvāṅgirasaṣ ca devā atichandasā chandasā trayastriṅṣena stomena rai-

vatena sāmnārohantu, tān anv ārohāmi pārameshṭhyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohāmīty etām āsandīm ārohat 5 tām etasyām āsandyām āsīnaṃ viṣve devā abruvan: na vā anabhyutkrushṭa Indro vīryaṃ kartum arhaty, abhy enam utkroṣāmeti. tatheti. taṃ viṣve devā abhyudakroṣann: imaṃ devā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyaṃ rājānaṃ rājapitaram parameshṭhinam pārameshṭhyaṃ. kshatram ajani, kshatriyo 'jani, viṣvasya bhūtasyādhipatir ajani, viṣām attājani, purām bhettājany, asurāṇāṃ hantājani, brahmaṇo goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭam Prajāpatir abhishekshyann etayarcābhyamantrayata || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāya sukratur iti 2 tam etasyām āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyaṅmukha audumbaryārdrayā ṣākhayā sapalāṣayā jātarūpamayena ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ ṣivatamā ity etena tṛicena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiṣ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diṣi Vasavo devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ sāmrājyāya 2 tasmād etasyām prācyāṃ diṣi ye keca prācyānāṃ rājānaḥ sāmrājyāyaiva te 'bhishicyante, samrāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv 3 athainaṃ dakshiṇasyāṃ diṣi Rudrā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ

ca vyāhṛitibhir bhaujyāya. tasmād etasyāṃ dakshiṇasyāṃ diśi ye keca Satvatāṃ rājāno bhaujyāyaiva te 'bhishicyante, bhojety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam pratīcyāṃ diśy Ādityā devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ svārājyāya. tasmād etasyām pratīcyāṃ diśi ye keca nīcyānāṃ rājāno ye 'pācyānāṃ svārājyāyaiva te 'bhishicyante svarāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam udīcyāṃ diśi Viśve devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhir vairājyāya. tasmād etasyām udīcyāṃ diśi ye keca pareṇa Himavantaṃ janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te 'bhishicyante, virāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diśi Sādhyāś cāptyāś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhī rājyāya. tasmād asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diśi ye keca Kurupañcālānāṃ rājānaḥ savaśośīnarāṇāṃ rājyāyaiva te 'bhishicyante, rājety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam ūrdhvāyāṃ diśi Marutaś cāṅgirasaś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ pārameshṭhyāya māhārājyāyādhipatyāya svāvaśyāyātishṭhāyeti. sa parameshṭhī prājāpatyo 'bhavat 4 sa etena mahābhishekeṇābhishikta Indraḥ sarvā jitīr ajayat, sarvāṅl lokān avindat, sarveshāṃ devānāṃ sraishṭhyam atishṭhām paramatām agachat, sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiṅl loke svayambhūḥ svarāḷ

amrito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ samabhavat samabhavat || 14 || 3 ||

Ity ashṭamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity ashṭatriṃṣādhyāye tṛitīyaḥ khaṇḍaḥ.

1 Sa ya iched evaṃvit kshatriyam: ayaṃ sarvā jitīr jayetāyaṃ sarvāṅl lokān vindetāyaṃ sarveshāṃ rājñāṃ ṣraishṭhyam atishṭhām paramatāṃ gacheta sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyam, ayaṃ samantaparyāyī syāt sārvabhaumaḥ sārvāyusha, āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāḷ iti: tam etenaindreṇa mahābhishekeṇa kshatriyaṃ ṣāpayitvā 'bhishiñced 2 yāṃ ca rātrīm ajāyethā yāṃ ca pretāsi, tad ubhayam antareṇeshṭāpūrtaṃ te lokaṃ sukṛitam āyuḥ prajāṃ vṛiñjīyaṃ yadi me druhyer iti 3 sa ya iched evaṃvit kshatriyo: 'haṃ sarvā jitīr jayeyam, ahaṃ sarvāṅl lokān vindeyam, ahaṃ sarveshāṃ rājñāṃ ṣraishṭhyam atishṭhām paramatāṃ gacheyaṃ sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyam, ahaṃ samantaparyāyī syāṃ sārvabhaumaḥ sārvāyusha, āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāḷ iti: sa na vicikitset, sa brūyāt saha ṣraddhayā: yāṃ ca rātrīm ajāye 'haṃ yāṃ ca pretāsmi, tad ubhayam antareṇeshṭāpūrtam me lokaṃ sukṛitam āyuḥ prajāṃ vṛiñjīthā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catushṭayāni vānaspatyāni sambharata, naiyagrodhāny audumbarāṇy āṣvatthāni plākshāṇīti 2 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodho: yan naiyagrodhāni sambharanti, kshatram evāsmiṅs tad dadhāti. bhaujyaṃ vā etad vanaspatīnāṃ yad udumbaro: yad audumbarāṇi sambharanti, bhaujyam evāsmiṅs tad dadhāti. sāmrājyaṃ vā etad vanaspatīnāṃ yad aṣvattho:

yad āṣvatthāni sambharanti, sāmrājyam evāsmiṅs tad da-
dhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ
yat plakshō: yat plākshāṇi sambharanti, svārājyavairājye
evāsmiṅs tad dadhāty 3 atha tato brūyāc: catushṭayāny au-
shadhāni sambharata, tokmakṛitāni vrīhīṇām mahāvrīhīṇām
priyaṃgūnāṃ yavānām iti 4 kshatraṃ vā etad oshadhīnāṃ
yad vrīhayo: yad vrīhīṇāṃ tokma sambharanti, kshatram
evāsmiṅs tad dadhāti. sāmrājyaṃ vā etad oshadhīnāṃ
yan mahāvrīhayo: yan mahāvrīhīṇāṃ tokma sambharanti,
sāmrājyam evāsmiṅs tad dadhāti. bhaujyaṃ vā etad osha-
dhīnāṃ yat priyaṃgavo: yat priyaṃgūnāṃ tokma sambha-
ranti, bhaujyam evāsmiṅs tad dadhāti. saināṇyaṃ vā etad
oshadhīnāṃ yad yavā. yad yavānāṃ tokma sambharanti,
saināṇyam evāsmiṅs tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīṃ sambharanti, tasyā
uktam brāhmaṇam. audumbaraṣ camaso vā pātrī vodumba-
raṣākhā. tān etān sambhārān sambhṛityaudumbaryām pā-
tryāṃ vā camase vā samāvapeyus, teshu samopteshu da-
dhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishṭhā-
pyaitām āsandīm abhimantrayeta 2 bṛihac ca te ratham-
taraṃ ca pūrvau pādau bhavatāṃ, vairūpaṃ ca
vairājaṃ cāparau, ṣākvararaivate ṣīrshaṇye, nau-
dhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānāḥ,
sāmāni tiraṣcīnavāyā, yajūṅshy atīkāṣā, yaṣa āsta-
raṇaṃ, ṣrīr upabarhaṇaṃ. Savitā ca te Bṛiha-
spatiṣ ca pūrvau pādau dhārayatāṃ, Vāyuṣ ca
Pūshā cāparau, Mitrāvaruṇau ṣīrshaṇye, Aṣvināv
anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasa-
vas tvā gāyatreṇa chandasā trivṛitā stomena ra-
thaṃtareṇa sāmnārohantu, tān anv āroha sāmrā-
jyāya. Rudrās tvā traishṭubhena chandasā pañca-
daṣena stomena bṛihatā sāmnārohantu, tān anv

āroha bhaujyāyā,dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnārohantu, tān anv āroha svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṅṣena stomena vairājena sāmnārohantu, tān anv āroha vairājyāya. Marutaṣ ca tvāṅgirasaṣ ca devā atichandasā chandasā trayastriṅṣena stomena raivatena sāmnārohantu, tān anv āroha pārameshṭhyāya. Sādhyāṣ ca tvāptyāṣ ca devāḥ pāṅktena chandasā triṇavena stomena ṣākvareṇa sāmnārohantu, tān anv āroha rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohety etām āsandīm ārohayet 5 tam etasyām āsandyām āsīnaṃ rājakartāro brūyur: na vā anabhyutkrushṭaḥ kshatriyo vīryaṃ kartum arhaty, abhy enam utkroṣāmeti. tatheti. taṃ rājakartāro 'bhyutkroṣanti,maṃ janā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyam parameshṭhinam pārameshṭhyaṃ rājānaṃ rājapitaraṃ. kshatram ajani, kshatriyo 'jani, viṣvasya bhūtasyādhipatir ajani, viṣām attājany, amitrāṇāṃ hantājani, brāhmaṇānāṃ goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭam evaṃvid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Nī shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāya sukratur iti. tam etasyām āsandyām āsīnam evaṃvit purastāt tishṭhan pratyaṅmukha audumbaryārdrayā ṣākhayā sapalāṣayā jātarūpamayena ca pavitreṇāntardhāyābhishiñcati mā āpaḥ ṣivatamā ity etena tṛicena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiṣ ca vyāhṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diśi Vasavo devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ sāmrājyāya. dakshiṇasyāṃ tvā diśi Rudrā devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhir bhaujyāya. pratīcyāṃ tvā diśy Ādityā devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ svārājyāyo,dīcyāṃ tvā diśi Viśve devāḥ shaḍbhiś caiva pañcavinśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhir vairājyāyo,rdhvāyāṃ tvā diśi Marutaś cāṅgirasaś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhiḥ pārameshṭhyāyā,syāṃ tvā dhruvāyām madhyamāyām pratishṭhāyāṃ diśi Sādhyāś cāptyāś ca devāḥ shaḍbhiś caiva pañcaviṅśair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiś ca vyāhṛitibhī rājyāya māhārājyādhipatyāya svāvaśyāyādhishṭhāyeti. sa parameshṭhī prājāpatyo bhavati

2 sa etenaindreṇa mahābhishekeṇābhishiktaḥ kshatriyaḥ sarvā jitīr jayati, sarvāṅl lokān vindati, sarveshāṃ rājñāṃ śraishṭhyam atishṭhām paramatāṃ gachati. sāmrājyam bhaujyaṃ svārājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiṅl loke svayambhūḥ svarāḷ amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ sambhavati yam etenaindreṇa mahābhishekeṇa kshatriyaṃ śāpayitvābhishiñcati || 19 || 5 ||

1 Indriyaṃ vā etad asmiṅl loke yad dadhi: yad dadhnābhishiñcatīndriyam evāsmiṅs tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmiñs tad dadhāti. tejo vā etat paśūnām yad ghṛitam: yad ghṛitenābhishiñcati, teja evāsmiñs tad dadhāty. amṛitam vā etad asmiñl loke yad āpo: yad adbhir abhishiñcaty, amṛitatvam evāsmiñs tad dadhāti 2 so 'bhishikto 'bhishektre brāhmaṇāya hiraṇyam dadyāt, sahasram dadyāt, kshetram catushpād dadyād. athāpy āhur: asaṃkhyātam evāparimitam dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmai surākañsam hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śishṭam rasinaḥ sutasya yad indro apibac chacībhiḥ | idam tad asya manasā śivena somam rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutam sṛijāmi pītaye | tṛimpā vy aśnuhī madam iti 5 yo ha vāva somapīthaḥ surāyām pravishṭaḥ, sa haiva tenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītvābhimantrayetā,-pāma somam, śam no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patim sukham śivam upaspṛiśaty ā visrasa, evam haivaitenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya surā vā somo vānyad vānnādyam sukham śivam upaspṛiśaty ā visrasaḥ || 20 || 4 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Turaḥ Kāvasheyo Janamejayam Pārikshitam abhishishca. tasmād u Janamejayaḥ Pārikshitaḥ samantam sarvataḥ pṛithivīm jayan parīyāyāśvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandīvati dhānyādam rukmiṇam haritasrajam |
aśvam babandha sārañgam devebhyo Janamejaya

ity 4 etena ha vā aindreṇa mahābhishekeṇa Cyavano Bhārgavaḥ Śāryātam Mānavam abhishishca. tasmād u Śāryāto

Mânavaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâsvena ca medhyeneje, devânâṃ hâpi satre grihapatir âsa 5 etena ha vâ aindreṇa mahâbhishekeṇa Somaṣushmâ Vâjaratnâyanaḥ Ṣatânîkaṃ Sâtrâjitam abhishishecca. tasmâd u Ṣatanîkaḥ Sâtrâjitaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâṣvena ca medhyeneja 6 etena ha vâ aindreṇa mahâbhishekeṇa Parvatanâradâv Âmbâshṭhyam abhishishicatus. tasmâd v Âmbâshṭhyaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâṣvena ca medhyeneja 7 etena ha vâ aindreṇa mahâbhishekeṇa Parvatanâradau Yudhâṃṣraushṭim Augrasainyam abhishishicatus. tasmâd u Yudhâṃṣraushṭir Augrasainyaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâṣvena ca medhyeneja 8 etena ha vâ aindreṇa mahâbhishekeṇa Kaṣyapo Viṣvakarmâṇam Bhauvanam abhishishecca. tasmâd u Viṣvakarmâ Bhauvanaḥ samantaṃ sarvataḥ pṛithivîṃ jayan paríyâyâṣvena ca medhyeneje 9 bhûmir ha jagâv, ity udaharanti 10

na mâ martyaḥ kaṣ cana dâtum arhati
Viṣvakarman Bhauvana mâṃ didâsitha |
nimaṅkshye 'haṃ salilasya madhye
moghas ta esha Kaṣyapâyâsa saṃgara

ity 11 etena ha vâ aindreṇa mahâbhishekeṇa Vasishṭhaḥ Sudâsam Paijavanam abhishishecca. tasmâd u Sudâḥ Paijavanaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâṣvena ca medhyeneja 12 etena ha vâ aindreṇa mahâbhishekeṇa Saṃvarta Âṅgiraso Maruttam Âvikshitam abhishishecca. tasmâd u Marutta Âvikshitaḥ samantaṃ sarvataḥ pṛithivîṃ jayan parîyâyâṣvena ca medhyeneje 13 tad apy esha ṣloko 'bhigîto 14

Marutaḥ pariveshṭâro Maruttasyâvasan grihe |
Âvikshitasya Kâmaprer viṣve devâḥ sabhâsada

iti || 21 || v ||

1 Etena ha vā aindreṇa mahābhishekeṇodamaya Ātreyo 'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ prithivīṃ jayan parīyāyāṣvena ca medhyeneje 2 sa hovācālopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete ṣlokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 ashṭāṣītisahasrāṇi ṣvetān Vairocano hayān |
prashṭīn niṣṛitya prāyachad yajamāne purohite ||
6 deṣād-deṣāt samoḍhānāṃ sarvāsām āḍhyaduhitṛiṇām |
daṣādadāt sahasrāṇy Ātreyo nishkakaṇṭhyaḥ ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuke |
ṣrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 ṣataṃ tubhyaṃ ṣataṃ tubhyam iti smaiva pratāmyati |
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīṃ jayan parīyāyāṣvair u ca medhyair īje 2 tad apy ete ṣlokā abhigītāḥ | 3

hiraṇyena parīvṛitān kṛishṇāñ chukladato mṛigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citaḥ |
yasmin sahasram brāhmaṇā badvaṣo gā vibhejire ||
5 ashṭāsaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyāṃ Vṛitraghne 'badhnāt pañcapañcāṣataṃ hayān ||
6 trayastriṅṣacchataṃ rājāṣvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyāṃ nodāpuḥ pañca mānavā

ity 8 etaṃ ha vā aindram mahābhishekaṃ Bṛihaduktha ṛishir Durmukhāya Pāñcālāya provāca. tasmād u Durmukhaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ pṛithivīṃ jayan parīyāya 9 taṃ ha vā aindram mahābhishekaṃ Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānaṃtapaye provāca. tasmād v Atyatrātir Jānaṃtapir arājā san vidyayā samantaṃ sarvataḥ pṛithivīṃ jayan parīyāya 10 sa hovāca Vāsishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṃ sarvataḥ pṛithivīm, mahan mā gamayeti. sa hovācātyarātir Jānaṃtapir: yadā brāhmaṇottarakurūñ jayeyam, atha tvam u haiva pṛithivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa hovāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai tān martyo jetum arhaty: adruksho vai ma, āta idaṃ dada iti. tato hātyarātiṃ Jānaṃtapim āttavīryaṃ niḥṣukram Amitratapanaḥ Śushmiṇaḥ Śaibyo rājā jaghāna 11 tasmād evaṃ vidushe brāhmaṇāyaivaṃ cakrushe na kshatriyo druhyen: ned rāshṭrād avapadyeyaṃ, ned vā mā prāṇo jahad iti jahad iti || 23 || 9 ||

Ity ashṭamapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonacatvāriṅśādhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rājño devā annam adanti. tasmād rājā yakshyamāṇo brāhmaṇaṃ purodadhīta: devā me 'nnam adann ity 3 agnīn vā esha svargyān rājoddharate yat purohitaṃ 4 tasya purohita evāhavanīyo bhavati, jāyā gārhapatyaḥ, putro 'nvāhāryapacanaḥ. sa yat purohitāya karoty āhavanīya eva taj juhoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty, atha yat putrāya karoty anvāhāryapacana eva taj juhoti. ta enaṃ śāntatanavo 'bhihutā abhiprītāḥ svargaṃ lokam abhivahanti kshatraṃ ca balaṃ ca rāshṭraṃ ca viśaṃ ca 5 ta evainam aśāntatanavo 'nabhihutā anabhiprītāḥ svargāl lokān nudante kshatrāc ca balac ca rāshṭrāc ca viśaś ca-

6gnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛidaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, tṛiṇāny asmā āharateti, tenāsya tāṃ ṣamayati yāsya vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsya tāṃ ṣamayati yāsya pādayor menir bhavaty. atha yad enam alaṃkurvanti, tenāsya tāṃ ṣamayati yāsya tvaci menir bhavaty. atha yad enaṃ tarpayanti, tenāsya tāṃ ṣamayati yāsya hṛidaye menir bhavaty. atha yad asyānāruddho veṣmasu vasati, tenāsya tāṃ ṣamayati yāsyopasthe menir bhavati 7 sa enaṃ ṣāntatanur abhihuto 'bhiprītaḥ svargaṃ lokam abhivahati kshatraṃ ca balaṃ ca rāshṭraṃ ca viṣaṃ ca. sa evainam aṣāntatanur anabhihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas, tābhī rājānam parigṛihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasaṃ jīvati, sarvam āyur eti, na punar mriyate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aṣnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 4 tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad ṛishiṇoktaṃ 2 sa id rājā pratijanyāni viṣvā ṣushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātṛivyā janyāni, tān eva tac chushmeṇa vīryeṇādhitishṭhati 4 Bṛihaspatiṃ yaḥ subhṛitam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatiṃ yaḥ subhṛitam bibhartīti yad āha, purohitaṃ yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. gṛihā vā okaḥ, sveshv eva tad griheshu suhito vasati 7 tasmā iḷā pinvate viṣvadānīm ity. annaṃ vā iḷānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainaṃ tat svayam upanamanti 9 yasmin brahmā rājani pūrva etīti. purohitam evaitad āhā 10 pratīto jayati saṃ dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātṛivyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛiṇotīti yad āhāvasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 5 ||

1 Yo ha vai trīn purohitāṅs trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātāditya vāva purohito dyauḥ purodhātaiṣha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aṣnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvaṃ sa tvam asy amo 'haṃ, dyaur aham pṛithivī tvaṃ, sāmāham ṛik tvaṃ, tāv eha saṃvahāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ ṣatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ ṣarma yachata ||

6 yā oshadhīḥ somarājñīr vishṭhitāḥ pṛithivīm anu | tā mahyam asminn āsane 'çhidraṃ ṣarma yachata || 7 asmin rāshṭre ṣriyam ā veṣayāmy ato devīḥ prati paṣyāmy āpaḥ || 8 dakshiṇam pādam ava nenije 'smin rāshṭra indriyaṃ dadhāmi | savyam pādam ava nenije 'smin rāshṭra indriyaṃ vardhayāmi | pūrvam anyam aparam anyam pādāv ava nenije | devā rāshṭrasya guptyā abhayasyāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantaṃ nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ parimaraṃ veda, pary enaṃ dvishanto bhrātṛivyāḥ pari sapatnā mriyante 2 'yaṃ vai brahma yo 'yam pavate. taṃ etāḥ pañca devatāḥ parimriyante: vidyud vṛishṭiṣ candramā ādityo 'gnir 3 vidyud vai vidyutya vṛishṭim anupraviṣati, sāntardhīyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti 5 sa brūyād vidyuto maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti 6 kshipraṃ haivainaṃ na nirjānanti 7 vṛishṭir vai vṛishṭvā candramasam anupraviṣati, sāntardhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād vṛishṭer maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanti 8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyāc candramaso maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanty 9 ādityo vā astaṃ yann agnim anupraviṣati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

-*me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti*. kshipraṃ haivainaṃ na nirjānanty 10 agnir vā udvān vāyum anupraviśati, so 'ntardhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nirjānanti. sa brūyād agner maraṇe: *dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti*. kshipraṃ haivainaṃ na nirjānanti 11 tā vā etā devatā ata eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān mathyamāno 'dhijāyate. taṃ drishṭvā brūyād: *agnir jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti*. ato haiva parāñ prajighyaty 13 agner vā ādityo jāyate. taṃ drishṭvā brūyād: *ādityo jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity*. ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate. taṃ drishṭvā brūyāc: *candramā jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti*. ato haiva parāñ prajighyati 15 candramaso vai vrishṭir jāyate. tāṃ drishṭvā brūyād: *vrishṭir jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity*. ato haiva parāñ prajighyati 16 vrishṭer vai vidyuj jāyate. tāṃ drishṭvā brūyād: *vidyuj jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity*. ato haiva parāñ prajighyati 17 sa eshā brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ parimaram Maitreyaḥ Kausharavaḥ Sutvane Kairiśaye Bhārgāyaṇāya rājñe provāca, taṃ ha pañca rājānaḥ parimamrus, tataḥ Sutvā mahaj jagāma 19 tasya vrataṃ: na dvishataḥ pūrva upaviśed: yadi tishṭhantam manyeta, tishṭhetaiva. na dvishataḥ pūrvaḥ saṃviśed; yady āsīnam manyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgratam manyeta, jāgriyād evā 20 pi ha yady asyāśmamūrdhā dvishan bhavati, kshipraṃ haivainaṃ striṇute striṇute || 28 || 5 ||

Ity ashṭamapañcikāyām pañcamo 'dhyāyaḥ.
Iti catvāriṁśadhyāye pañcamaḥ khaṇḍaḥ.

Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darśapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyaṁ, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyaṃ yac candramās, tasmād uttarām upavaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
2. Verzeichniss der erwähnten Verse.
3. Namenverzeichniss.
4. Anmerkungen.

I. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcikā I.

1.

2. nirvapanti | çakaṭāvasthāpitavrīhisaṃghān nishkṛishya mushṭicatushṭayaparimitānāṃ vrīhīṇāṃ çūrpe prakshepo nirvāpaḥ | tatpūrvako yāgo 'tra nirvāpaçabdenopalakshyate |

dīkshaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro dīkshaṇam | tasya ca saṃskārasya hetuḥ karmaviçesho dīkshaṇīyāçabdavācyaḥ | tasya karmaviçeshasya vācakena çabdena tatkarmasādhanam upalakshyate | tato dīkshaṇīyākhyakarmasādhanam puroḍāçam iti sāmānādhikaraṇyam upapannam |

11. prajāyate | tāv etau puroḍāçacarupakshāv Āpastambena darçitau | dīkshaṇīyāyās tantram prakramayati | āgnāvaishṇavam ekādaçakapālaṃ nirvapaty, āgnāvaishṇavaṃ vā ghṛite carum | puroḍāço brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paçukāmasya vā | ādityaṃ ghṛite caruṃ dvitīyam paçukāmasyaike samāmanantīti |

12. āmāvāsyena | tad āhāçvalāyanaḥ | darçapūrṇamāsābhyām ishṭveshṭipaçucāturmāsyair atha somena (4, 1, 1) iti | yajeteti çeshaḥ | ishṭir āgrayaṇeshṭiḥ | paçur nirūḍhapaçubandhaḥ | Āpastambo 'py āha | atha darçapūrṇamāsāv ārabhate | tābhyāṃ saṃvatsaram ishṭvā somena paçunā vā yajeta iti |

esho ekā dīkshā | eshāpy ekā dīkshā | evam ukte saty anyāpi kācid dīkshāstīti sūcitam bhavati | ata evāçvalāyana ishṭipūrvatvaṃ somapūrvatvaṃ cety ubhau pakshāv udājahāra | ūrdhvaṃ darçapūrṇamāsābhyāṃ yathopapatty eke | prāg api somenaike (4, 1, 2) iti | upapattir dravyādisampattiḥ | tām anatikramyeti yathopapatti | darçapūrṇamāsābhyām ūrdhvaṃ dravyādisampattau satyāṃ somena yajeteti keshāṃcin matam | tābhyām prāg api sampattau somapānam ity apareshām matam | Taittirīyāç ceshṭipūrvatvam abhipretya vasantādikālaviçesheshv ādhānam āmnāya punaḥ somapūrvatvam abhipretya kalaniyamam anantaropādhānam āmananti | atho khalu yad

evainaṃ yajña upanamed athādadhīta saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikālaviçeshapratīkshāṃ vārayati | nartun sūrkshen na nakshatram iti | tasmāt pakshadvayam |

14. saptadaça sāmidhenīḥ | pra vo vājā abhidyava ityādyā ekādaçasaṃkhyākā ṛico vahnisamindhanahetutvāt sāmidhenya ity ucyante | Āçvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir uttamām iti vacanāt, tāḥ pañcadaça sampadyante | prakṛitāv eva vihitāsu pañcadaçasv ṛikshu codakaprāptāsu, ye samidhyamānasamiddhavatyau dve ṛicau tayor madhye dhāyyābhidheye ṛicau praksheptavye | tathā cāçvalāyanaḥ | dīkshaṇīyāyāṃ dhāyye virājau (4, 2, 1) iti | tatra pṛithupājā amartya ity ekā, taṃ sabādho yatasruca iti dvitīyā | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dīkshaṇīyāyāṃ dhāyye bhavataḥ | çocishkeçaṃ tam īmahe pṛithupājā taṃ sabādha iti |

3.

5. ājyam | ājyaghṛitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sarpir vilīnam ājyaṃ syād ghanībhūtaṃ ghṛitaṃ vidur iti | ishad vilīnam āyutam |

10. dīkshitavimitam | dīkshitasya praveçārthaṃ viçesheṇa nirmitaḥ prācīnavaṃço dīkshitavimitaḥ |

11. yoniḥ | Āpastambo 'py āha | ā vo devāsa īmaha iti | pūrvayā dvārā prāgvaṃçam praviçyeti |

19. mushṭī kurute | yajamāno hastayor mushṭiṃ kuryāt | tatprakāra Āpastambena spashṭam abhihitaḥ | athāṅgulīr nyacati | svāhā yajñam manaseti dve svāhā divā iti dve svāhā pṛithivyā iti dve svāhoror antarikshād iti dve svāhā yajñaṃ vātād ā rabha iti mushṭī karotīti |

21. na pūrvadīkshiṇaḥ | dvayor vā bahūnāṃ vā yajamānānāṃ sambhūya somābhishavaḥ saṃsavaḥ | sa ca mahān doshaḥ | tasminn eva deçe tasminn eva kāle matsaragrastair yajamānaiḥ pravartitatvāt | nadyā vā parvatena vā vyavadhānarahitayoḥ saṃnipravartinoḥ parasparamantradhvaniçravaṇayogyayor deçayoḥ spardhamānābhyāṃ yajamānābhyām pravartitau yau somayāgau tayor ayaṃ saṃsavākhyo doshaḥ | tathā ca Sūtrakāra āha | saṃsavo 'nantarhiteshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yaṃ doshaḥ pūrvadīkshiṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yaḥ pūrvaṃ dīkshaṇīyeshṭiṃ karoti sa pūrvadīkshī |

saṃveçāya tvopaveçāya tvetyādimantreṇa yeyaṃ saṃsavaprāyaçcittāhutiḥ seyam aparadīkshiṇaiva kartavyā na pūrvadīkshiṇety arthaḥ |

4.

1. puroʼnuvākye | tad ubhayam adhvaryuṇā preshito hotānubrūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyājye bhavata iti vidhātavyaṃ, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāṣabdasya pūrvanipāto drashṭavyaḥ |

5.

1. gāyatryau | sa havyavāḷ amartya ity ekā gāyatrī, agnir hotā purohita ity aparā gāyatrī | te ubhe svishṭakṛidyāgasya saṃyājye kuryāt |

saṃyājyāṣabdārtham Āṣvalāyana āha | svishṭakṛitaḥ saṃyājye ity ukte sauvishṭakṛitī pratīyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām ṛici yad gāyatrīchandas, tasya tejobrahmavarcasasādhanatvena tadrūpatvaṃ loke prasiddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasush kavir ity aparā |

7. anushṭubhau | tvam agne vasūn iti dve anushṭubhau |

10. bṛihatyau | enā vo agnim iti dve bṛihatyau |

13. paṅktī | agniṃ tam manya iti dve paṅktī |

16. trishṭubhau | dve virūpe carata iti dve trishṭubhau |

19. jagatyau | janasya gopā iti dve jagatyau |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ṛicy ekonatriṅṣad aksharāṇy, imo agna ity asyām ṛici dvātriṅṣad aksharāṇy, atas tayor na virāṭtvam iti cet | maivam | na vā ekenākshareṇeti vākyenaiva parihṛitatvāt |

8. vicakshaṇavatīm | vicakshaṇety aksharacatushṭayātmako ʼyam mantraḥ | tadyuktaṃ vākyam prayuñjīta | Devadattavicakshaṇa gām ānaya, Yajñadattavicakshaṇa gām badhānety evaṃ tatprayogaḥ | tad āhāpastambaḥ | canasitavicakshaṇa iti nāmadheyānteshu dadhāti, canasiteti brāhmaṇaṃ vicakshaṇeti rājanyavaiṣyāv iti |

7.

8. tasmād dakshiṇataḥ | yasmād atra devānāṃ digviṣeshajñāpanāya dakshiṇasyāṃ diṣy avasthitam Agniṃ yajati, tasmāt kāraṇād Vindhyaparvatasya dakshiṇabhāge vrīhyādyoshadhayo ʼgreʼpacyamānā āyanti | tattatsvāmigṛiheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacaṇakādidhānyaprācuryam | tāni ca dhānyāni māghaphālgunayoḥ pacyanta iti paṣcādbhāvīni | dakshiṇadigbhāge tu yavādiprācuryābhāvāt pracurāṇi ca vrīhyādīni kārttikamārgaṣīrshayoḥ pacyamānatvād agre pāko 'bhihitaḥ |

14. yad uttamām | atra Pathyādīnāṃ catasṛṇāṃ devatānām ājyena yāgaḥ | Adites tu caruṇeti drashṭavyam | tad āhāpastambaḥ | catura ājyabhāgān pratidiṣaṃ yajati, Pathyāṃ svastim purastād Agniṃ dakshiṇataḥ Somam paṣcāt Savitāram uttarato madhye 'ditiṃ havishetí |

9.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātaṃ yajatītyādinā vihitāḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anushṭhānaprakāra Āpastambena darṣitaḥ | pañca prayājān prāco yajati pratidiṣaṃ vā | samidhaḥ purastāt Tanūnapātaṃ dakshiṇata iḍām paṣcād barhir uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramaḥ | sa ca sutyādine prātaranuvākādinā bhavishyati | tadapekshayā prāyaṇīyeshṭiḥ prathamaṃ yajñamukham |

11.

1. prayājavat | prāyaṇīyeshṭer darṣapūrṇamāsavikṛitatvāc codakena prayājā anuyājāṣ ca prāptāḥ | samidho agna ājyasya (Āṣvalāyana 1, 5, 15) ityādyā mantrasādhyāḥ prayājā, devam barhir (Āṣvalāyana 1, 8, 7) ityādyā mantrasādhyās trayo 'nuyājāḥ | prāyaṇīyākhyaṃ karma prayājopetam anuyājavarjitaṃ kartavyam iti ṣākhāntarīyā āhuḥ |

6. tāvataiva | tadānīṃ yajñasya samāptatvād uttarakālīnaṃ somakrayādikaṃ na pravarteta | eteshām ananushṭhānamātreṇa yajño 'samāpto bhavati, tata uttarānushṭhānaṃ nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviḥṣesho nishkāsaḥ | prāyaṇīyakarmasambandhinaṃ nishkāsaṃ kasmiṃṣcit pātre sthāpayet | tataḥ sutyādine somayāgasyāvasāna udayanīyeshṭigatena havishā saha taṃ nishkāsam abhinirvapet |

9. amushmin vā etena | atra brahmavādinaḥ kaṃcid dosham āhuḥ | prāyaṇīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena karmaṇā yajamānāḥ svargaloka eva samṛiddhim prāpnuvanti nāsmiñl loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā nirvapanti, caraṇakāle 'pi tathaiva caranti | caraṇam āhutiprakshepaḥ | tasya ca nāmno 'yam arthaḥ | anena karmaṇā yajamānā asmāl lokāt prayanty eva, na tv asmiñl loke kaṃcit kālam pratitishṭhanti | ta-

smāt prāyaṇīyanāma sampannam iti | ṣrauta itiṣabdo brahmavādyudbhāvitadoshasamāptyarthaḥ |

13. barsanaddhyai | barso maṇyākaro granthiviṣeshaḥ | tasya granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejanī rajjuḥ |

12.

2. nānuvidyate | ṣubhakarmānukūlo nāsti | meshādisaṃkrāntyādivirahitatvān malamāsa ity abhipretya tasmin māse ṣishṭāḥ ṣubhakarmāṇi varjayanti | ata evedānīm api somavikrayī ṣishṭācārasyānukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bhavati, tatrāpi yaḥ ṣreshṭhatām prayogapāṭavābhimānam aṣnute prāpnoti, sa tādṛiṣaḥ purushaḥ karmasamāptivyagratayā paṇḍitammanyatvena vā vaikalyaṃ kurvan kilbisham bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āhuḥ | he hotas tvam mānuvocaḥ | anyacittaḥ san puronuvākyām mā paṭha | he adhvaryo mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārshīḥ | nu kshipraṃ kurvanto bhavantaḥ kilbisham mā yātayan | mā prāpnuvata |

20. varuṇadevatyaḥ | yāvatkālaṃ soma upanaddha vastrādinā baddhaḥ syāt | yāvac ca pariṣritāni prācīnavaṅṣādisthānāni prapadyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapāṣādhīnatvād, āvaraṇasyāpi varuṇādhīnatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somaṃ ṣakaṭe prakshipya prācīnavaṅṣasamīpe samānīya ṣakaṭabaddhayor anaḍuhor madhye kaṃcid anaḍvāhaṃ vimucyetaram avimucya rājānaṃ ṣakaṭād adhastād ṛitvija upāvahareyuḥ |

4. cakriyāṇām | laukikīnāṃ vaidikīnāṃ ca prajānāṃ svarūpam | yadvā cakri ṣakaṭam | tena cakriṇa yāntīti ṣakaṭam āruhya gachantyaḥ prajāṣ cakriyāḥ |

6. prācī tishṭhati | etat sarvam abhipretyāpastambaḥ saṃjagrāha | pra cyavasva bhuvas pata iti prāñco 'bhiprayāya pradakshiṇam āvartante iti | agreṇa prāgvaṅṣam prāgīsham udagīshaṃ vā ṣakaṭam avasthāpyeti |

15.

4. svena chandasā | te ca yājyānuvākye Āṣvalāyanena darṣite | idaṃ vishṇur vi cakrame, tad asya priyam abhi pātho aṣyām (4, 5, 3) iti |

6. agnim manthanti | atrātithyeshṭimadhye 'gnimanthanam Āpastamba āha | ātithyam āsādya saṃhārayajñushi vyācashṭe | yajamānaṃ vācayatīty eke | paçuvan nirmanthyaḥ sāmidhenyaç ceti | Āçvalāyano 'py āha | ātithyeḍāntā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam mathito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānayā paridadhāti | anuvācanaṃ samāpayet | yad āhāçvalāyanaḥ | yajñena yajñam ayajanta devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16, 7. 8) iti |

40. abrāhmaṇoktaḥ | athavā smṛitishv abrāhmaṇatvena pratipādito yo 'sti so 'yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iti Çātātapo 'bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī || tṛitīyo bahuyājyākhyaç caturtho 'grautayājakaḥ | pañcamam prāhur eteshāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ pūrvāṃ sādityāṃ caiva paçcimām | nopāsīta dvijaḥ saṃdhyām brahmabandhuḥ sa garhitaḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu, jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktaṃ tat | ye ceme çirasi yogyāḥ prāṇā ye 'py amī nīcadeçasthitāḥ prāṇās te sarve sam u vidre | sambhūyaikatra çirasy avatishṭheran | tac cātiriktam | yogyasthānīyad adhikam | çirorūpam ātithyaṃ karma cakshurādīnām eva prāṇānāṃ yogyasthānaṃ, na tv adhodeçavartinām apānādīnāṃ tatrāvakāço 'stīty arthaḥ |

19.

4. abhi tyaṃ devam | tā etāç catasra ṛicaḥ çākhāntaragatā Āçvalāyanapaṭhitā drashṭavyāḥ (4, 6, 3) |

5. saṃ sīdasva | anena mantreṇainam pravargyākhyam mahāvīraṃ kharaçabdābhidheye saṃtāpanasthāne samasādayan | sthāpayeyur ity arthaḥ |

7. pataṃgam | pataṃgam iti saṃhitāyām āmnātayor dvayoḥ pratīke, yo naḥ sanutya iti dvayoḥ pratīke, bhavā no agna iti dvayoḥ |

9. catasra ekapātinyaḥ | ekasya mantrasya pataḥ pratīkam ekapātaḥ | so 'yaṃ yāsv ṛikshu tā ekapātinyaḥ | ekaikasyā ṛicaḥ pratīkāny etāni militvā catasra iti tātparyārthaḥ |

20.

3. ayam vai venaḥ | çarîramadhye 'vasthitaṃ nābhiṃ hastenābhinīya pradarçayann ayaṃ vai vena ity ucyate | tasya nābher venatvaṃ katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāç cakshurādayaḥ kecit prāṇaviçeshā venanti | caranti | tathā nābher avāñco 'pānavāyvādayaḥ kecid venanti | caranti | tasmād venanty asmād avadhibhūtān nābher iti vyutpattyā venaçabdavācyo nābhiḥ | nābhiçabdavācyatvaṃ katham iti cet | tad ucyate | ayaṃ nābhiḥ prāṇadhāratvena svayam prāṇarūpaḥ sann itarān ūrdhvavartino 'dhovartinaç ca prāṇān uddiçya pratyekaṃ nābher nābhaishīr ity evaṃ vadann iva maryādārūpatvenāvasthitaḥ | tasmād ayaṃ dehamadhyavartī nābhir bhavati | naiva bhītiṃ kurv ity abhipretya maryādātvenāvasthānam eva nābher nābhiçabdapravṛittinimittam |

4. vi yat pavitram | Āçvalāyana 4, 6, 3 |

21.

4. apaçyaṃ tvā | etatsūktagatānāṃ tisṛiṇām ṛicām pṛithagviniyogam Āçvalāyana āha | apaçyaṃ tvety etasyādyayā yajamānam īkshate dvitīyayā patnīṃ tṛitīyayātmānam (4, 6, 9) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasūkte sthānaviçesha Āçvalāyanena darçitaḥ | prāg uttamāyā arūrucad ushasaḥ pṛiçnir agriya ity āvapetottareṇārdharcena patnīm īksheta (4, 6, 9) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity ārabhya pṛithivī uta dyaur ityantenoktaprakāreṇābhishṭavasya pūrvo bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge prathamottamayor ṛicor āvṛittyartham | ata evoktam | ādyāntyātritvasiddhyartham paṭaladvitayaṃ kṛitam | anyathābhishṭavasyaikyāt tritvaṃ tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaçabdaḥ samūhavācī | uttarabhāgastho mantrasamūhaḥ kathyata iti çeshaḥ |

2. samiddho agnir açvinā, samiddho agnir vṛishaṇāratir divaḥ. Āçvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āçvalāyana āha | ut tishṭha brahmaṇas pata ity etām ukivāvatishṭhate (4, 7, 4) iti |

adhukshad iti saptadaçī | tadviniyogam āha | dugdhāyām adhukshad (4, 7, 4) iti |

upa drava | tadviniyogaṃ cāha | āhriyamāṇa upa drava (4, 7, 4) iti | seyaṃ çākhāntaragatatvād Āçvalāyanena paṭhitā |

ā sute ity ekonaviṅṣī | ā nūnam iti viṅṣī | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor ṛishir iti gavya, ā sute siñcata ṣriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṅṣī | tad viniyogaṃ cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṅṣatir gharmaduho dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānāṃ (ṣabdānāṃ) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādāyottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anūttishṭhet | teshu gachatsu mantreṇānugachet |

kharam | kharaḥ pravṛiñjanasthānam |

tapto vām ity eshā ṣākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne vīhīti | pūrvoktayor yājyayoḥ pāṭhānte vaushaḍ iti yad uccāraṇaṃ so 'yam prathamo vashaṭkāraḥ | tata ūrdhvam agne vīhīty uccārya vaushaḍ iti yat paṭhanaṃ so 'yam anuvashaṭkāraḥ | etam mantraṃ hotā paṭhet | he agne vīhi | khāda | bhakshayety arthaḥ | gharmasya yajety adhvaryuṇā preshito hotā pūrvoktaṃ yājyādvayaṃ savashaṭkāraṃ yadā paṭhati tadānīm adhvaryur aṣvinā gharmam pātam iti mantreṇa juhoti | punar apy agne vīhīti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhoti | tad etat sarvam Āpastamba āha | āṣrāvya pratyāṣrāvite sampreshyati gharmasya yajety, aṣvinā gharmam pātam iti vashaṭkṛite juhoti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āṣvalāyana 4, 7, 4.

6. trayāṇām | somo vallīraso, gharmaḥ pravargyahavir, vājinam āmikshānunishyādi nīram | eteshāṃ svishṭakṛidartham avadānaṃ na kuryuḥ |

7. viṣvā āṣā | Āṣvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āṣvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahaviḥṣeshabhakshaṇapratīkshāṃ vidhatte |

11. ā yasmin | Āṣvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dineshu pūrvāhṇāparāhṇayoḥ pravargyākhyaṃ karmānushṭhīyate | tatrottame dine 'parāhṇakālīne pravargyākhye kāṃcid ṛicam adhikāṃ vidhatte: havir havishma iti |

13. sūyavasāt | antimāt prācīneshu pravargyeshu pūrvoktām adhikam aprakshipyaivānayā paridadhyāt | antime tu tām prakshipya paṣcādanayā paridadhyāt | tad āhāṣvalāyanaḥ | sūyavasād bhagavatī hi bhūyā iti paridadhyād, uttame prāg uttamāyā haviṅ havishmo mahi sadma daivyam ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmaḥ | pravargyahavirāṣrayabhūto mahāvīrākhyo

mṛinmayapātraviçesho yo 'sāv asti tac chiçnam | prajananendriyarūpam | taptasya mahāvīrasya hastābhyāṃ grahītum açakyatvāt tadgrahaṇasamarthodumbarakāshṭhanirmitau çaphau çaphanāmānau yau vidyete, tau prajananendriyasya pārçvavartinau çaphāv iva saṃdṛiçyete ca | udumbarakāshṭhābhyāṃ çaphanāmakābhyām mahāvīrasya madhyabhāge dhṛitatvāt | tasyādhastād ādhārārtham udumbarakāshṭhanirmitopayamanīçabdavācyā darvī yā vidyate, seyaṃ çarīrasambandhinī te çroṇikapāle çroṇidvayamadhyagatam asthidvayam |

15. vedamayo brahmamayaḥ | vedaçabdenātharvavedaḥ sarvavedasamashṭiyuktir vocyate | brahmaçabdena hiraṇyagarbhaḥ | amṛitaçabdena paramātmā |

23.

2. upasadā vai | parakīyadurgasamīpāvasthānena durgāvarodharūpeṇaiva mahatyā senayā durgaveshṭanena |

prathamām upasadam | tatra yā te agne 'yāçayā tanūr ity anena mantreṇa sādhyopasat prathamadine 'nushṭhitatvāt prathamā | yā te agne rajāçayā tanūr ity anena mantreṇa sādhyā dvitīyadine 'nushṭheyatvād dvitīyā | yā te agne harāçayeti mantreṇa sādhyā tṛitīyadine 'nushṭheyatvāt tṛitīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas tāvantam eva dvishate dveshiṇe lokaṃ sthānaviçesham pariçinashṭi | itarasmāt kālān niḥsāritatvena saṃdhyākāla evāsurāṇām pariçishyate | atraikaikasmin dine dvir-dvir anushṭheyā upasado jyotishṭome trishu dineshv anushṭheyāḥ | agnicayane shaṭsu dineshu | ahīnasatrayor dvādaçasu dineshu | tathā ca Taittirīyair āmnātam | tisra eva sāhnasyopasado dvādaçāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | tatrā shaḍ upasado 'gneç cityasya bhavantīti çrutyantaraṃ drashṭavyam | Āçvalāyanas tv evam āha | ekāhīnānāṃ tisraḥ shaḍ vā | ahīnānāṃ dvādaça caturviṅçatiḥ saṃcare (4, 8, 13) iti | gavāmayanākhye saṃcara ity arthaḥ |

24.

6. tat tānūnaptram | tasmād idam ājyasparçanākhyaṃ tānūnaptraṃ karmābhavat | idaṃ ca karmāpastambena vispashṭam abhihitam | ātithyāyā dhrauvāt sruci camase vā tānūnaptraṃ samavadyati caturavattam pañcāvattaṃ vāpataye tvā gṛihṇāmity etaiḥ pratimantram anādhṛishṭam asti yajamānasaptadaçā ṛitvijas tānūnaptraṃ samavamṛiçanty anu me dīkshām iti yajamāna iti |

8. tasmāt | yady apy etat tānūnaptrakarmopasadbhyaḥ pūrvam anushṭheyaṃ, tathāpy upasatprayuktavijayaprasaṅgena buddhisthatvād atrābhihitam |

25.

1. *samānabarhishi* | ātithyakarmaṇy āstīrṇam barhir agnau prahṛitam | iḍāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | iḍāntā saṃtishṭhate dhārayanti dhrauvam ājyam iti | ṣākhāntare ca barhisho 'nuvṛittir āmnātā | yad ātithyāyām barhis tad upasadāṃ tad agnīshomīyasyeti |

2. *Varuṇaḥ parṇāni* | Varuṇo 'tra praṣaṅsārtham evopādīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyamānatvāt |

4. *vratam upaiti* | vrataṣabdenātra payaḥpānam ucyate |

5. *trīn stanān* | etāsāṃ stanasaṃkhyānām uktāḥ kālaviṣeshā Āpastambenodāhṛitāḥ | caturaḥ sāyaṃ duhyāt trīn prātar dvau sāyam ekam uttama iti |

6. *paro varīyāṅsaḥ* | ime pṛithivyantarikshadyusaptalokāḥ paro varīyāṅsaḥ | parastād ūrdhvabhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'ṅhīyāṅsaḥ | atiṣayenāṇuvat saṃkucitāḥ | satyalokād aṇur dyulokaḥ | tasmād apy aṇur antarikshalokaḥ | tasmād apy aṇur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokasthānīyāt prathamadinād ārabhya tattaddināntaradineshu stanasaṃkhyāhrāsenārvācīr upaity anutishṭhatīti yad asti, tad eshām eva lokānām abhijayāya bhavati |

7. *upasadyāya* | upasadyāyetyādyā āmnātās tisra ṛicaḥ pūrvāhṇe sāmidhenyaḥ | imām me agna ityādikā āmnātās tisra ṛico 'parāhṇe sāmidhenyaḥ |

8. *jaghnivatīḥ* | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā ṛica udāharati |

13. *grīvāsu* | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthānīyaṃ doshaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya glāniviṣeshāṇ janitor utpādayitum īṣvaraḥ samartho bhavet |

15. *tad u ha* | tasminn evoktārthe kaṣcid vṛittānta ucyata iti ṣeshaḥ | Upāvināmakaḥ kaṣcid ṛishiḥ | sa tu Jānaṣruteyo Jānaṣrutāyāḥ striyo 'patyam | sa pumān upasadāṃ kila vā upasannāmakānāṃ karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim āheti | tad ucyate | yasmāt kāraṇād aṣlīlasyāpi kurūpasya ṣrotriyasya vedaṣāstravido mukhaṃ tṛiptam iva dainyahīnatayā tṛiptiyuktam eva rebhavatīva vedaṣāstrapāṭhopetatvāc chaṅsad iva vy eva jñāyate | viṣeshenāvaṣyam pramīyate | ity etad ṛisher vacanam | tasya vacanasyābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva ṣobhamānāḥ | loke 'pi ṣobhamānāsu grīvāsv adhyāhitam āṣritam mukhaṃ ṣrotriyasambandhi tṛiptyādyupetaṃ dṛiṣyate | tasmāt kāraṇāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa ṛishis tad vākyam āha |

26.

1. aprayājam | tathā cāçvalāyana āha | svishṭakṛidādi lupyate prayājā ājyabhāgau ca (4, 8, 8) iti | svishṭakṛidādishv antarbhāvād anuyājalopo yukta eva |

atrāgnīshomavishṇurūpāṇāṃ devānām bahutvenāçrāvaṇārtham uttarasmād deçād āhavanīyasya dakshiṇadeçam praty asakṛid atikramaṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya dakshiṇadiçy avasthito bahushu yāgeshu pratyekam āçrāvaṇaṃ kuryāt | evaṃ saty upasadyajñasya sarvata ākramaṇam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyāṃ diçi gamane labdhāvasaraḥ san yajño 'py apakrāmet | tasmāt sakṛid evātikramaṇaṃ yuktam | tad āhāpastambaḥ | dhruvād ashṭau juhvāṃ gṛihṇāti catur upabhṛiti | ghṛitavati çabde juhūpabhṛitāv ādāya dakshiṇā sakṛid atikrānta upāṃçuyājavat pracaratīti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa tānūnaptrasaṃjñakaṃ karma caranty anutishṭhantīti yad asti, tad etat somasya rājñaḥ samīpe krūram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prokshaṇam āpyāyanam | çamayanti |

udṛicam açīya | ud uttamā samāptivishayā ṛig yasyāṃ sutyāyāṃ seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭheyam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād garbharakshārtham prastara etannāmake darbhamushṭau nihnavate | saṃpraṇamanti | namaskāropacāraṃ kuryur ity arthaḥ | nihnavaprakāra Āpastambena darçitaḥ | atha nihnavate | dakshiṇe vedyante prastaraṃ nidhāya dakshiṇān pāṇīn uttānān kṛitvā savyān nīca eshṭā rāya iti |

28.

1. agnaye | prācīnavaṃçagata āhavanīye 'vasthitasyāgneḥ saumikyām uttaravedyāṃ nayanaṃ yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yaṃçabdo 'tra strīliṅgatvena pariṇeyaḥ |

28. paitudāravāḥ | pitudāruḥ khadiravṛiksha ity eke | devadāruvṛiksha ity anye | guggulu prasiddhaṃ dhūpasādhanam | urṇāstukā avisaṃbandhiromaviçeshāḥ | sugandhitejanaṃ tṛiṇaviçesho, yasya mūlāni gharmakāle pānīyamadhye sthāpyante |

29.

1. havirdhānābhyam | haviḥ somarūpaṃ dhatto dhārayata iti havirdhāne dve çakaṭe | tayoḥ svarūpam Āpastambo darçayati |

prayuktapūrve śakaṭe naddhayuge apratihitaśamye prakshālya tayoḥ prathamagrathitān granthīn visrasya navān prajñātān kṛitvāgreṇa prāgvaṅśam abhitaḥ prishṭhyām avyavanayan paçiçrite sachadishī avasthāpayatīti | tayor havirdhānayoḥ prācīnavaṅśasya purobhāgam upakramyottaradeśaparyantaṃ nayanam pravartanaṃ tad api sa evāha | prācī pretam adhvaram ity udgṛihṇantaḥ pravartayantīti |

5. prabāhuk | parasparasādṛiśyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ śakaṭayor upari somasyāvasthānāya gṛihākāreṇa parito veshṭanam upary āchādanaṃ yat kriyate, tad etad āchādanaṃ chadiḥśabdavācyam | tādṛiśe dve chadishī tayor havirdhānayor avasthāpya tayoś chadishor upari tṛitīyaṃ chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarāṭyām | havirdhānamaṇḍapasya cikīrshitasya prācyāṃ dvāri bandhanīyā darbhamālā rarāṭī | dvitīyārtho saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇoḥ pṛishṭham asīti teshu madhyamaṃ chadir adhyūhati | aratnivistāram navāyāmam iti |

22. tau yadaiva | adhvaryur dakshiṇasya havirdhānasya methīm īshāgrabhāgāvasthāpanakāshṭhaṃ sthāpayati | uttarasya tu pratiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā vishṇa ity adhvaryur dakshiṇasya havirdhānasya karṇātardam anu methīṃ nihanti tasyām īshāṃ ninahyaty evam uttarasya pratiprasthātā vishṇor nu kam ity uttarasyottaraṃ karṇātardam anv iti | tasmin methīnihananakāle paridadhyād iti | yady apy ayaṃ kālaḥ pariśrayaṇakālāt prācīnaḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha nātyantaṃ virodha ity etad darśayati | atra hi te etc.

30.

1. agnīshomābhyām | yo 'yam agnih prācīnavaṅśākhyāyāḥ śālāyā mukhe dvārabhāge pūrvasiddhāhavanīyarūpeṇāvatishṭhate | tasmāc chālāmukhīyād agneḥ sakāśāt kiyān apy āgnīdhrīye dhishṇye netavyaḥ | somaś ca pūrvaṃ śālāmukhīyasamīpe 'vasthitas tenāgninā sahānītaḥ san punar api havirdhānamaṇḍape netavyaḥ | tad idam agnīshomapraṇayānam | tadarthaṃ hotāram praty adhvaryuḥ praishamantram brūyāt | tad etat sarvam Āpastamba āha | śālāmukhīye praṇayanīyam idhmam ādīpya sikatābhir upayamya | Agnīshomābhyām anubrūhīti sampreshyatīti | agniprathamāḥ somaprathamā vā prācīm abhipravrajanty āgnīdhrīye 'gnim pratishṭhāpyeti | sa ca somo jigāti gātuvid ity aparayā dvārā havirdhānaṃ rājānam prapādayatīti ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutis tu Yajurvede vihitā | nayavatyarcāgnīdhre juhoti suvargasya lokasyābhinītyai (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashṭīkṛitā | āgnīdhrīye 'gnim pratishṭhāpyāgne nayety ardham ājyaçeshasya juhotīti |

23. hiraṇmayam | havirdhānasya çakaṭasyopari somasthāpanārthe kṛishṇājinam āstṛiṇanti | tathā cāpastamba āha | dakshiṇasya havirdhānasya nīḍe pūrvavat kṛishṇājināstaraṇaṃ rājñaḥ sādanam iti |

Pañcikā II.

1.

12. tasmāt palāçasyaiva | tasmād yonitvāt palāçākhyasyaiva vṛikshasya sambandhinā palāçaçabdena sarvavṛikshāṇām patram ācakshate | vyavaharanti | amushya nyagrodhasya palāçam patram, amushya cūtavṛikshasya palāçam patram |

2.

1. añjmo yūpam | ca sa praisho vikalpenāpastambena darçitaḥ | yūpāyājyamānāyānubrūhīti sampreshyati | ajyamānāyānubrūhīti | añjmo yūpam anubrūhīti veti |

añjanaṃ tv Āpastambena darçitam | athainam asaṃskṛitenājyena yajamāno 'grataḥ çakalenānakty aindram asīti cashālam anktvā supippalābhyas tvaushadhībhya iti pratimucya devas tvā savitā madhvānaktv iti sruveṇa saṃtatam avichindann agnishṭhām açrim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam Āpastambena darçitam | yūpāyocchrīyamāṇāyānubrūhīti sampreshyaty, ucchrīyamāṇāyānubrūhīti vod divaṃ stabhānāntariksham pṛiṇety ucchrayatīti |

10. samiddhasya | ardham antarvedy ardham bahirvedi yūpasthāpanād āhavanīyapūrvadigāçrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā atta eva bhavati | tathāpi tatpādapāṭhena mṛityum parihṛityainaṃ saṃvatsarāyāyuḥpradāya kālātmane dadāti |

32. taṃ dhīrāsaḥ | atra prathamam añjmo yūpam anubrūhīti preshito yathāñjanti tvām iti prathamām anvāha | tatha yūpāyocchrīyamāṇāyānubrūhīti preshita uc chrayasvetyādyā ṛicaḥ pañcānubrūyāt | tatha yūpāya parivīyamāṇāyānubrūhīti preshito yuvā suvāsā ity etām anubrūyāt |

3.

1. tishṭhed yūpāḥ | karmaṇi samāpte sati paçcād ayaṃ yūpaḥ kiṃ svasthāne tishṭhet | kiṃ vā taṃ yūpaṃ vahnau prahared ity evaṃvidhaṃ vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamushṭiḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhyo 'nushṭhātṛibhya ṛi-

shibhyo 'vare ye kecid arvācīnā idānīṃtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaṣakalam etaṃ svarunāmakaṃ svalpaṃ kāshṭhakhaṇḍam apaṣyan | tasmād idānīṃtano yajamānas tasmin yūpapraharaṇakāle taṃ svarum anupraharet | etac ca ṣākhāntare ṣrūyate | devā vai saṃsthite some pra sruco 'haran pra yūpam | te 'manyanta: yajnaveṣasaṃ vā idaṃ kurma iti | te prastaraṃ srucāṃ nishkrayaṇam apaṣyan svaruṃ yūpasya | saṃsthite some pra prastaraṃ harati, juhoti svarum, ayajñaveṣasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharaṇam Āpastambena darṣitam | juhvāṃ svarum avadhāyānūyājānte juhoti dyāṃ te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dīkshate somayāge dīkshām prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paṣutvenālabdhum upakramate |

10. dvirūpaḥ | ṣuklakṛishṇādivarṇadvayopetaḥ |

pīva iva | kiṃtu pīva iva ṣarīrapushṭyā sthūla eva paṣuḥ kartavyaḥ | loke hi paṣavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paṣvanushṭhānadine kṛiṣita iva | upasaddineshu svalpakshīrāhāreṇa tadānīṃ kṛiṣa eva bhavati |

12. acyutaḥ | avaṣyaṃ kartavyaḥ |

īpsitavyam | bhakshaṇāt pūrvam ādareṇa mahatā labdhum eshṭavyam api | tāv etau pūrvottarapakshau ṣākhāntare saṃgṛihītau | tasmāt tasya nāṣyam | purusha nishkrayaṇa iva hy. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paṣum ālabhate, vārtraghna evāsya sa, tasmād v āṣyam (Ts. 6, 1, 11, 6) iti |

4.

1. āprībhiḥ | teshām prayājādīnāṃ yājyāḥ prītihetutvād āprīṣabdenocyante | etac ca ṣākhāntare ṣrutam | āprībhir āpnuvaṃs tad āprīṇām āprītvam (Tb. 2, 2, 8, 6) iti | tābhir āprīsaṃjñakābhiḥ prayājādibhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yājyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātvād yāgo 'pi samidha ity anena ṣabdenocyate | saminnāmakayāgaṃ kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samiddevatāvishayāṃ yājyām paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyaḥ preshyeti tam maitrāvaruṇaḥ preshyati hotā yakshad Agniṃ samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manusho duroṇe | tāv evam eva vyatishangam uttareṇa maitrāvaruṇaḥ preshyati | uttareṇottareṇa hotā yajatīti || asyāyam arthaḥ | samidbhyaḥ preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | tadānīm ayam maitrāvaruṇaḥ praishasūktagatena hotā yakshad Agniṃ samidhety

anena prathamamantreṇa hotāram preshyati | hotāpy āprīsūkte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau parasparasaṃnidhau svasvamantrayāgaṃ kuryātām iti |

4. samindhate | prakāçayanti |

atra prayājānāṃ krameṇa samidhas tanūnapān narāçaṅsa iḷo barhir dura ushāsānaktā daivyā hotārā tisro devyas tvashṭā vanaspatiḥ svāhākṛitaya ity etā devatāḥ | Vasishṭhaçunakātribadhryaçvarājanyānāṃ narāçaṅso dvitīyā | anyeshāṃ tanūnapād dvitīyā |

5. Tanūnapātam | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyaḥ preshyeti prathamaṃ sampreshyati preshya preshyetītarān iti || ato 'smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakshat Tanūnapātam ity anena dvitīyamantreṇa hotāram preshyati | sa tu hotāprīsūktagatāṃ Tanūnapād ity etāṃ dvitīyāṃ yājyām paṭhet |

6. Narāçaṅsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāçaṅsam iti mantreṇa hotāram preshyati | hotā Narāçaṅsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāçaṅso dvitīyaḥ prayājo Vasishṭhaçunakānāṃ [1]) Tanūnapād itareshāṃ gotrāṇām iti |

7. iḷaḥ | hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvāna ity etāṃ yājyām paṭhet | ishyata iti vyutpattyānnam iḷçabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushṭarīmeti mantreṇa preshito hotā prācīnam barhir ity etāṃ yājyām paṭhet |

9. duraḥ | hotā yakshad dura ṛishvā ityādinā mantreṇa preshito vyacasvatīr urviyety etāṃ yājyām paṭhet |

10. ushāsānaktā | hotā yakshad ushāsānakteti mantreṇa preshita ā sushvayanti ityādikāṃ yājyām paṭhet |

11. daivyā hotārā | hotā yakshad daivyā hotāreti mantreṇa preshito daivyā hotārā prathameti yājyām paṭhet |

12. tisro devīḥ | hotā yakshat tisra ityādimantreṇa preshita ā no yajñam iti yājyām paṭhet |

13. Tvashṭāram | hotā yakshat Tvashṭāram iti mantreṇa preshito hotā ya ime dyāvāpṛithivī iti yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantreṇa preshita upāvasṛijeti yājyām paṭhet |

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1) Kātyāyana 19, 6, 8.

15. svāhākṛitiḥ | hotā yakshad Agniṃ svāheti mantreṇa preshitaḥ sadyo jāta iti yājyām paṭhet |

5.

1. paryagnaye | paryagnikaraṇasya svarūpam Āpastambo darṣayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagni karoti paṣum iti || evam paritaḥ kriyamāṇāyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anenaiva mantreṇādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe paryagnīty ucyate | tasmin kriyamāṇe tṛicam maitrāvaruṇo 'nubrūyāt | tad āhāṣvalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti tṛicam paryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikaraṇānuvacanād ūrdhvam adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar devebhyo havīṃshy upapreshya preraye ti tasyārthaḥ | atra maitrāvaruṇasya hotṛisamīpe varaṇīyatvād dhotṛiṣabda upalakshakaḥ | tathā ca maitrāvaruṇam praty adhvaryor mantro bhavishyati |

7. ajaid agniḥ | atra ṣāmitradeṣam prati nīyamānasya paṣoḥ purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayati | paṣoḥ purastād agner gamanaṃ ṣākhāntare ṣrūyate | agninā purastād eti rakshasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvaṃ hotur adhrigupraisho Baudhāyanena darṣitaḥ | yad ājānaty upapreshya hotar havyā devebhya iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotādhrigum anvāha daivyāḥ ṣamitāra iti || adhriguḥ kaṣcid devaḥ paṣuviṣasanasya kartā | tam prati hotā daivyāḥ ṣamitāra ityādikam praishamantram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārhā duro dvāro havirmārgān viṣasanahetūr vopanayata | saṃnidhāpayata | medhapatibhyāṃ yajñasvāmipatnīyajamānārtham agnīshomadevatārthaṃ vā medhaṃ yajñam āṣāsānāḥ prārthayamānā he ṣamitāro yūpam upanayata |

11. stṛiṇīta barhiḥ | saṃjñapanasthānaṃ nītasya paṣor adhastād upākaraṇasādhanayor barhishor anyatarad barhir he ṣamitāra upakshipata | paṣubhakshitānām oshadhīnām paṣvavayatvena pariṇatatvāt paṣor oshadhyātmatvam | atas tadbhāgapāṭhena paṣuṃ sarvaushadhyātmānaṃ karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣuṃ janitrais tajjanmasambandhibhiḥ paṣvantarair anujñātaṃ kritvā paṣcād ālabhante |

14. ekadhā | ekavidhayā vichedarāhityenāsya tvacam āchya-

tāt | samantāc chinnām kuruta | nābhyā apiçasaç chedāt pūrvam eva vapām utkhidatāt | uddharata | ūshmāṇam ucchvāsam antar eva vārayadhvāt | njvārayatā | pihitāsyam saṃjñapayatety arthaḥ |

15. çyenam | çyenākṛitikam asya paçor vakshaḥ kuruta | bāhū praçasā prakṛishṭachedanau kuruta | doshaṇī prakoshṭhau çalā kriṇūtāt | çalākākārau kuruta | ubhāv apy aṅsau kaçyapākārau (kachapākārau) kuruta | çroṇī ubhe apy achidre anūne kuruta | kavashoru kavashākārāv ūru | srekaparṇā karavīrapatrākārāv ashṭhīvantāv ūrū mūlayuktau kuruta | asya paçor vaṅkrayo vakrāṇi pārçvāsthīni shaḍviṅçatir bhavanti | tāḥ sarvā anushṭhyānukrameṇa svasthānagatāny uccyāvayatāt | uddharata | gātraṃ-gātraṃ sarvam apy adanīyam aṅgam anūnaṃ kriṇutāt | avikalaṃ kuruta |

16. ūvadhyagoham | ūvadhyagoham purīshaguhanasthānam pārthivaṃ khanatāt | pṛithivīsambandham eva khanata | atrovadhyaçabdenaushadham evocyate | purīshasya paçubhakshitaushadhivikāratvāt | oshadhīnāṃ ceyam eva bhūmiḥ pratishṭhāçrayaḥ | tat tathā saty enad ūvadhyaṃ svakīyāyām eva pratishṭhāyām bhūmirūpāyām antataḥ paçuviçasanānte pratishṭhāpayati |

7.

1. tushaiḥ | purā devās tushair vrīhigatair heyāṅçaiḥ phalīkaraṇais taṇḍulaleçaiç ca darçapūrṇamāsādihaviryajñeshu samāgatāni rakshāṅsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbhāgarahitāny akurvan | mahāyajñe jyotishṭomādike samāgatāni rakshāṅsi paçuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | haviryajñebhyo niḥsāraṇaṃ çākhāntare darçapūrṇamāsaprakaraṇe mantravyākhyāne samāmnātam | rakshasām bhāgo 'sīty āha tushair eva rakshāṅsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambenoktam | madhyame puroḍāçakapāle tushān opya rakshasām bhāgo 'sīty adhastāt kṛishṇājinasyopavapatīti | mahāyajñān niḥsāraṇam agnishomīyapaçuprakaraṇe Taittirīyair āmnātam | rakshasām bhāgo 'sīti sthavimato barhir aktvāpāsyaty asnaiva rakshāṅsi niravadayate (Ts. 6, 3, 9, 2) iti | sthavimataḥ sthaulyayukte barhirmūlabhāga ity arthaḥ | etad api Sūtrakāreṇa spashṭīkṛitam | barhisho 'gram savyena pāṇinādatte 'tha madhyaṃ yata ārohati tad ubhayato lohitenāktvā rakshasām bhāgo 'sīty uttaram aparam avāntaradeçaṃ nirasyeti |

6. īçvaraḥ | athopāṅçuvailakshaṇyena yady uccaiḥ kīrtayed asya kīrtayituḥ sambandhinīr vāco rakshobhāsho janitor janayitum ayam īçvaro bhavati | rakshobhir bhāshyata iti rakshobhāsh ity asya strīliṅgasya dvitīyābahuvacanaṃ rakshobhāsha iti | tad etad vāca ity asya viçeshaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakshaḥproktavāgrūpeṇotpādayitum ayaṃ saṃkīrtayitā samartho bhavatīti |

10. vanishṭhum | he çamitāro daivyā manushyāç ca vanishṭhuṃ vapāyāḥ samīpavartinam māṅsakhaṇḍam asya paçoḥ sambandhinam, urukam ulūkākhyapakshisadṛiçam manyamānā viçeshākāreṇa vijānanto, mā rāvishṭa | maivā lavanaṃ kuruta | ulūkasadṛiço vanishṭhur yathā vartate tathaivoddharata, na tu madhyātaç chinnaṃ kurutety arthaḥ | evaṃ kurvatāṃ vo yushmākaṃ sambandhinī toke putre tanaye tadīyāpatye ca ravitā çabdayitā net naiva ravat | ruyāt | yathāçastraṃ chedane kriyamāṇe bhavatāṃ gṛihe putrapautrādikaṃ nimittīkṛitya roditā na bhavishyatīty arthaḥ |

11. adhrigo | he adhrigo evaṃnāmakadeveshu çamitṛishu mukhyadevā yuyaṃ sarve çamīdhvam | viçasanādinā paçuṃ saṃskurudhvam | punar api viçeshākāreṇocyate | suçami sushṭhu çamanaṃ çāstrīyaṃ viçasanaṃ yathā bhavati tathā çamīdhvaṃ çamayata | saṃjñapayata |

triḥ | tad etad Āçvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paçor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhayasminn api chedane yad ulbaṇaṃ çāstrārthād atiriktaṃ kriyate, yac ca vithuraṃ nyūnaṃ kriyate tat sarvam etat paçuçamitṛibhyo nigrabhītṛibhyaç ca samanudiçati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kiṃnarāvāntarajātīyaḥ |

2. gauramṛigaḥ | yasya çṛiṅgāv api lomaçau bhavataḥ |

6. çarabhaḥ | ashṭabhiḥ pādair upetaḥ siṅhaghātī mṛigaviçeshaḥ |

9.

2. kiṃçārūṇi | tasya vrīhibījasya sambandhīni yāni kiṃçārūṇi busapalālādīni tāni paçuromasthānīyāni | ye tushās taṇḍulaveshṭanarūpāḥ prathamāvaghātena parityājyāḥ sā tushasamashṭiḥ paçutvaksthānīyā | ye phalīkaraṇās taṇḍulaçvaityārthenāvaghātena heyā aṅçās tat sarvam asṛik paçuraktasthānīyam | yat pishṭaṃ taṇḍulapeshaṇena nishpannam piṇḍayogyaṃ rūpaṃ ye ca kiknasāḥ sūkshmāḥ pishṭāvayavās tat sarvam paçumāṅsasthānīyam | yat kiṃcitkaṃ sāram | svārthe kapratyayaḥ | kiṃcid anyad vrīhisambandhi kāṭhinyarūpaṃ sāraṃ tad asthi | tat paçor asthisthānīyam |

4. puroḍāçasatram | tasmāt puroḍāçānushṭhānaṃ lokyam prekshaṇīyam iti yājñikā āhuḥ | ata eva praishamantre puroḍāçāñ alaṃ kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajñārtho dīkshito bhavati | esha sarvābhir api devatābhiḥ svakīyahavirdānārtham ālabdhaḥ svīkṛito

bhavati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya gṛihe nāṣnīyād ity evaṃ pūrvapakshiṇa āhuḥ | tatra hotā yady agnīshomāv amūmucatam ity etaṃ yājyāyāṣ caturthapādam paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgṛihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvaṃ tu dīkshita eva na tu yajamānaḥ | idānīṃ yāgasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya gṛihe bhoktuṃ ṣakyaṃ iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyaḥ puroḍāṣo 'pita iva eta iva ca asmān manushyād asmād aṣvād gor aver ajāc ca bhūmyāḥ samāhṛitaḥ | evaṃ sati itas tata ānayanasāmyāt puroḍāṣasyeyam agnīshomapratipādikā yājyā yogyety arthaḥ |

9. puroḍāṣasvishṭakṛitaḥ | puroḍāṣasambandhisvishṭakṛito yājyāṃ vidhatte | svadasva etc.

11. iḍām | iḍopahūtā saha divetyādinā sūtragatena (Āṣvalāyana 1, 7, 7), upahūtaṃ rathaṃtaraṃ saha pṛithivyā (Tb. 3, 5, 8, 1) ityādinā ṣākhāntarāmnātena mantreṇa vā, iḍākhyāṃ devatām upahvayate | gaur vā asyai ṣarīram (Ts. 1, 7, 2, 1) iti ṣrutyantarād ishṭadevatāyāḥ paṣurūpatvam |

10.

1. Manotāyai | atha hṛidayādyaṅgarūpasya pradhānahavisho 'vadānakāle kiṃcit sūktaṃ vidhātum praishamantraṃ vidhatte | Manotāyai etc. | devānām manāṃsy otāni dṛiḍham pravishṭāni yasyāṃ devatāyāṃ sa Manotā | tadarthaṃ hṛidayādyekādaṣāṅgarūpaṃ havir avadīyate |

2. tvaṃ hy agne | tvaṃ hy agna ityādikaṃ trayodaṣarcaṃ sūktam | tan maitrāvaruṇo brūyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyai havisho 'vadīyamānasyānubrūhīti tadā maitrāvaruṇo Manotāṃ anvāha tvaṃ hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikshaḥ | taḍhavidhaṣarīrayuktāṃ devatāṃ yajet | tatprakāra Āpastambena darṣitaḥ | juhvām upastīrya sakṛit pṛishadājyasyopabhṛitya dvir abhighārya vanaspataye 'nubrūhi vanaspataye preshyeti sampraishau vashaṭkṛite juhotīti |

11. iḍām | pūrvavad vyākhyeyam | puroḍāṣeḍā pūrvakhaṇḍe (2, 9, 11) 'bhihitā | iha tu paṣviḍeti viṣeshaḥ |

11.

1. atha saptamādhyāye paṣupraishaprātaranuvākau vaktavyau | tatra paryagnikaraṇastutyarthām ākhyāyikām āha |

yajñaveṣasam | yajñavighātam |

āprīte | paṣāv āprīte prayājais tarpite sati |

2. paryagni | tatra paryagnikaraṇam Āpastambo vipashṭayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagnī karoti paçum iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinā darçitam | paryagnikaraṇād ūrdhvam paçoḥ çāmitradeçam praty ānayanaṃ vidhatte | taṃ vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spashṭīkṛitam | āhavanīyād ulmukam ādāyāgnīdhraḥ pūrvaḥ pratipadyate çamitā paçuṃ nayati | uror antarikshety antarā cātvālotkarāv udañcam paçuṃ nayatīti |

5. nidānena | sūkshmadṛishṭinirūpaṇena |

6. barhir adhastāt | tad etac chākhāntare samantrakam āmnātam | pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty askandāyāskannaṃ hi tad yad barhishi skandaty, atho barhishadam evainaṃ karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spashṭīkṛitam | abhiparyagnikṛite deça ulmukaṃ nidadhāti | sa çāmitras taṃ dakshiṇena pratyañcam paçum avasthāpya pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty upākaraṇayor anyatarat tasmin saṃjñapayanti pratyakçirasam udīcīnapādam iti |

8. ūvadhyagoham | ūvadhyam purīsham | tasya gohaṃ gopanasthānaṃ tat kuryuḥ | paçoḥ purīshasthāpanārthakhananasya kāla Āpastambena darçitaḥ | ūvadhyagoham pārthivaṃ khanatād ity abhijñāyovadhyagohaṃ khanatīti || hotā tv adhrigupraishamantre yadovadhyagoham iti vākyam paṭhati tadā khaned ity arthaḥ |

10. kushṭhikāḥ | udaravartino bhakshitās tṛiṇādayaḥ |

12.

1. vapām | tasya paçor vapām udaragatāṃ vastrasadṛiçīm utkhidyoddhṛitya homārtham āharanti | tāṃ ca vapām adhvaryur abhighārayan praishamantram brūyāt | tad etad Āpastambo viçadayati | tvām u te dadhire havyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubrūhīti sampreshyatīti |

2. tad yat stokāḥ | tat tasyāṃ vapāyāṃ tadānīm eva klinnāyām ārdrāyāṃ çrapyamāṇāyāṃ yadā stokā nirabindavaḥ çcotanti nirgatyādhaḥ patanti | tadānīṃ sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu prītirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokaprīṇanārtham idam praishānuvacanam |

3. jushasva | tasyānuvacanasya kāla Āçvalāyanena darçitaḥ | vapāyāṃ çrapyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājānāti stokebhyo 'nubrūhīti tadā maitrāvaruṇaḥ stokīyā anvāha jushasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiçabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitrāvaruṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākyā bhavanti | na tv anyāḥ santi | anena vapāpraçaṅsā sūcitā | praishasūkte hotā yakshad Agniṃ svāhājyasyeti prayājāntimo yaḥ praisha āmnātaḥ sa esha praishaḥ | āprīsūkte yeyam uttamā yājyārūpeṇāmnātā saiva svāhākṛitidevatānāṃ yājyā |

5. paçoḥ paryagnikaraṇāt pūrvam prayājakāle daçaiva prayājā ishṭāḥ | antimaprayājas tv avasthāpitaḥ | tad uktam Āpastambena | daçeshṭvaikādaçam ayājyam [1] avaçinashṭīti | so 'yam avaçishṭo 'ntimaprayājo jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ vapāhomāt prāg ijyate | ato vyavahitatvād antimaprayājavishayaḥ | puronuvākyāpraishayājyāpraçno yuktaḥ | vapāsaṃpavartitvād eva stokānuvacanamantrāṇām etadīyapuronuvākyātvaṃ copapannam | anushṭhānasya vyavadhāne 'pi praishayājye tattadanuvākokte evokte eveti samarthyate |

14.

3. pañcāvattā | dvividhā yajamānāç caturavattinaḥ pañcāvattinaç ceti | caturbhir avadānair yuktaç caturavattī | pañcabhir yuktāḥ pañcāvattinaḥ | evaṃ sthite vapā pañcabhir avadānair yuktā kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadānāni prāptāni | yas tu caturavattī tasyāpi pañcāvadānāni vapāyāṃ kuryāt |

4. °ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena kṛispashṭam uktam | juhvām upastīrya hiraṇyaçakalam avadhāya kṛitvābhighārayati | tanāṃ vapām avadāya hiraṇyaçakalam uparishṭāt kṛitvābhighārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiç chandobhiḥ | tāç ca ṛicaḥ sarvā Āçvalāyanenāpo revatīḥ kshayathā (4, 13, 7) ityādigranthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anushṭup chandaḥ | abodhy agnir ityādishu trishṭup chandaḥ | enā vo agnim ityādishu bṛihatī chandaḥ | agne vājasyetyādishushṇik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṃ tam manya ityādishu paṅktiç chandaḥ | tāny etāni sapta chandāṅsy āgneye kratau prātaranuvāke drashṭavyāni || prati shyā sūnarītyādishu gāyatrī chandaḥ | usho bhadrebhir ityādishv anushṭup | idaṃ çreshṭham ityā-

1) °kādaçayājyam die Handschriften.

dishu trishṭup | praty u adarçityādishu bṛihatī | ushas tac citram ā bharetyādishushṇik | etā u tyā ityādishu jagatī | mahe no adyetyādishu paṅktiḥ | tāny etāny ushasye prātaranuvāke sapta chandāṅsi || esho ushā ityādishu gāyatrī | yad adyetyādishv anushṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | açvinā vartir ityādishushṇik | abodhy agnir jma ityādishu jagatī | prati priyatamam ityādishu paṅktiḥ | tāny etāny āçvine prātaranuvāke sapta chandāṅsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahatī rātryai | rātryāḥ pūrvasyaupavasathyākhyasya dinasyāgnishomīyapaçvanushṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambandhini çeshe mahaty avatishṭhamāne sati prātaranuvākākhya ṛiksamūho vaktavyaḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prātaranuvākas tamasopaghātāt puraiva samāpayituṃ çakyaḥ syāt tadā prārabdhavya iti |

13. Nirṛitiḥ | Nirṛitiḥ kācid rākshasarūpā mṛityudevatā | yāni vayāṅsi ye ca çakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥçabdena pakshisāmānyam ucyate çakuniçabdena pakshiviçeshaḥ | yeshāṃ saṃcārād adhvanishṭānishṭasūcakatayā manushyā vyavaharanti te çakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālaviçeshaḥ çākhāntare 'py āmnātaḥ | purā vācaḥ pravaditoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām ava runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇaṃ cāpastambena spashṭīkṛitam | purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātaranuvākam upākaroti | prātaryāvabhyo devebhyo 'nubrūhi, brahman vācaṃ yacha, pratiprasthātaḥ savanīyān nirvapa, subrahmaṇya subrahmaṇyām āhvayeti sampreshyatīti |

16.

1. ādishṭām | kenacin mantreṇa pratipāditām |

3. sarvābhiḥ | tad etad Āçvalāyanenābhihitam | antareṇa yugadhurāv upaviçya preshitaḥ prātaranuvākam anubrūyān mandreṇāpo revatīḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātaranuvākarūpam |

6. trir anuktā | iyaṃ trishṭubrūpatvāc catuçcatvāriṅçadaksharā | tasyāṃ trir āvṛittāyāṃ dvātriṅçadadhikaçatāksharāṇi sampadyante | teshu jagatyādīny adhikāksharāṇi gāyatryādīni nyūnāksharāṇi sarvachandāṅsi sampādayituṃ çakyante |

17.

6. duruktoktaḥ | duruktenāpavādena janair vyavahṛitaḥ | çamalagṛihīto malinena lokaviruddhena svīkṛitaḥ |

8. sahasrāçvīne | prabalo 'çva ekenāhnā yāvanti yojanāni gachati tāvadyojanaparimito 'çva āçvīnaḥ | sa ca sahasrasaṃkhyayā guṇitaḥ sahasrāçvīnaḥ |

9. aparimitam | çataṃ sahasrām ityādisaṃkhyāparimāṇam parityajya madhyarātrād ūrdhvam upakramya sūryodayāt prācīnakāle yāvatīr anuvaktuṃ çaktir asti tāvatīr anubrūyāt |

12. saptāgneyāni | prātaranuvāke trayo bhāgāḥ | tatra prathamo bhāga āgneyaḥ | tasmiṅç ca gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī paṅktir iti saptabhiç chandobhir yuktā ṛico 'nubrūyāt |

14. saptoshasyāni | yathā prathamabhāgasyāgnir devatā tathā dvitīyabhāgasyoshā devatā | tasmād ushaḥpratipādikāsv ṛikshu pūrvavad gāyatryādīnī sapta chandāṅsī drashṭavyāni | grāme bhavā grāmyāḥ paçavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grāmyāḥ paçavo 'jāçvo gaur mahishī varāho hasty açvatarī ceti | Āpastambamatānusāriṇas tv evaṃ varṇayanti | ajāvikaṃ gavāçvaṃ ca gardabhoshṭranaras tathā | sapta vai grāmyapaçavo gīyante kavisattamair iti |

16. saptāçvināni | tṛitīyabhāgasyāçvinau devatā | tatsambandhinīḥ saptachandoyuktā ṛico 'nubrūyāt | loke gānarūpā yā vāg asti sā saptadhāvadat | shaḍjarishabhādisvaropetā pravṛittā | tāvad eva vaidikavāg apy avadat sāmni krishṭaprathamadvitīyādīnāṃ saptasvarāṇām adhīyamānatvāt |

17. trivṛitaḥ | yathā guṇatrayamelanarūpā rajjus trivṛit | evam ete pṛithivyantarikshadyulokāḥ parasparamilitās trivṛitaḥ |

18.

1. katham anūcyaḥ | kiṃ ekaikasmin bhāge gāyatryādīni chandāṅsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ saṃçayaḥ | anukramapakshe 'pi kiṃ pāde-pāde 'vasānaṃ kṛitvānuvacanīyam | āho svit tattadardhe 'vasānaṃ kṛitveti dvitīyaḥ saṃçayaḥ |

2. yathāchandasam | anukrameṇāvasthitāni gāyatryādīni chandāṅsy anatikramyeti yathāchandasaṃ chandaḥkrameṇaivāyam anuvacanīyaḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharcaçaḥ | ekaikasminn ṛico 'rdhe 'vasāyāvasāya prātaranuvāko 'nūcyaḥ | evakāraḥ pūrvapakshavyāvṛittyarthaḥ | yathaivetyādinārdharcaça ity etad eva spashṭīkriyate | etam ardhaṃ yathaiva yenaiva prakāreṇaitad anv adhyayanakālīnaṃ gurūccāraṇam anu | yathādhyayanakāle pratyardham avasāyāha paṭhati | tathaiva prātaranuvākānushṭhānakāle 'pi | na tv atra ṛigante praṇavaprakshepādivat kiṃcin nūtanaṃ kartavyam asti |

5. yad vyūḷhaḥ | chandasāṃ yo 'yam anukramāḥ so 'yam Anu-

kramaṇikākāreṇa darçitaḥ | atha chandāṅsi gāyatryushṇiganushṭubbṛihatīpanktitrishṭubjagatyatijagatīçakvaryatiçakvaryashṭyatyashṭidhṛityatidhṛitayaç caturviṅçatyaksharādīni caturuttarāṇīti | caturviṅçatyaksharopetāṃ gāyatrīm ārabhyottarottaraṃ chandaç caturbhiç-caturbhir aksharair adhikam ity arthaḥ | tam etaṃ chandasāṃ kramaṃ viparyasya prātaranuvāke kramāntaram ūhitam | gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī panktir iti | so 'yaṃ kramo 'smābhir Āçvalāyanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranuvākoktakramasya viparyayeṇohanād ayaṃ vyūḍhaḥ sampannaḥ | so 'yam anucitaḥ | tasmāt katham avyūḍho bhavatīti praçna ākshepe vā yad evetyādikam uttaram bhavati | yasmād eva kāraṇāc chandaḥkrame 'nushṭhānakrame vāsya prātaranuvākasya madhyād bṛihatīchando naiti nāpagachatīty abhijño brūyāt | tena kāraṇenāyam avyūḍhaḥ sampanna ity avagantavyam |

8. somapāḥ | Vasvādīnāṃ Vashaṭkārāntānāṃ devatānāṃ somayāgena prītiḥ | hotā yakshad Agnim ityādimaitrāvaruṇapraishamantreshu samiddho adyetyādiyājyāsu cābhihitāḥ samidādya ekādaça prayājadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamantreshu devam barhir vasuvana ityādiyājyāsu cābhihitā barhirādyā ekādaçānuyājadevatāḥ | samudraṃ gacha svāhetyādimantroktāḥ samudrādaya ekādaçopayājadevatāḥ sarvā api somapānavarjitāḥ paçum eva bhajante | tāsāṃ paçunā tṛiptiḥ |

11. kratūn | kratuçabdaḥ somayāgasambandhinaḥ prātaranuvākabhāgān upalakshayati |

19.

1. satram | dvādaçāham ārabhya uparitanaṃ trayodaçarātrādikam bahuyajamānakaṃ karma satram ity ucyate |

5. saṃtatam | tasminn aponaptrīyasūkte prātaranuvākavat prasaktam ardharce 'vasānaṃ nivārayituṃ nairantaryaṃ vidhatte |

6. saṃtatavarshī | parjanyo megho nairantaryeṇa vṛishṭimān | yāvatī vṛishṭir apekshitā sā sampūrṇā bhavatīty arthaḥ |

7. avagrāham | tasmiṅs-tasminn ardharce pāde vā avagṛihyāvagṛihya punaḥ-punar avasānaṃ kṛitvā yady anubrūyāt | tadā prajopakārārtham pravṛittaḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parvataḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evaṃ tasmād avagraho na kāryaḥ kiṃtu saṃtatam evānūcyam || tasmin sūkte prathamāyā ṛica āvṛittisahitaṃ sāṃtatyaṃ vidhīyate |

8. tasya | asya sūktasya prathamāyās trir āvṛittiḥ, sāṃtatyena sarvasyāpi sūktasya sāṃtatyaṃ sidhyati | prathamāyāṃ sāṃtatyam Āçvalāyano darçayati | adhyardhakāram prathamām ṛigāvānām utta-

raḥ (5, 1, 2) iti | trir āvṛittayaḥ prathamāyā ardhatrayeṇāvasānaṃ kṛitvā paṭhet | uttarāsām ṛicām avasānaṃ kṛitvā pāṭhaḥ kartavya ity arthaḥ |

20.

1. tā etāḥ | pra devatrety ārabhya navasaṃkhyākā ṛico yāḥ santi tāsāṃ dvayor ṛicor madhye 'ntarāyo vichedo yathā na bhavati tathānubrūyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatīr iti daçamī | tām parityajya taduttarabhāvinīṃ hinotā na iti daçamīṃ kṛitvānubrūyāt || parityaktāyās tasyā anuvacane kālaviçeshaṃ vidhatte |

3. āvarvṛitatīḥ | atrāyam prayogakramaḥ | sutyādināt pūrvasmin dine 'gnīshomīyam paçum anushṭhāya, vasatīvarīsaṃjñitāḥ somābhishavakāle savanīyā apa ānīya, vedyām avasthāpya, madhyarātrād ūrdhvam nidrām parityajya, āgnīdhradhishṇyādīṃs tattanmantrair abhimṛiçya, somādīnām pātrāṇy āsādya, prātaranuvākārthaṃ hotāraṃ sampreshya, prātaranuvākānte çriṇotv agnir iti mantreṇa hutvā, tata ekadhanā apa ānetuṃ gachann aponaptrīyasūktārthaṃ hotāraṃ sampreshyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvaryavasūtreshu drashṭavyaḥ | tatra hotāram praty aponaptrīyavishaye praisham Āpastambo darçayati | yatrābhijānāty abhūd ushā ruçatpaçur iti tat pracaraṇyā juhoti, çriṇotv agniḥ samidhā havam ma ity apaḥ iti tat pracaraṇyā juhoti | çriṇotv agniḥ samidhā havam ma ity apa-
ram caturgṛihītaṃ gṛihītvā sampreshyaty apa ishya hotar maitrāvaruṇasya camasādhvaryav ādravaikadhanina ādravata neshṭaḥ patnīm udānayonnetar hotṛicamasena vasatīvarībhiç ca cātvālam praty āsveti || asmāt praishād ūrdhvaṃ hotā sūktam anubrūyāt | tad āhāçvalāyanaḥ | parihito 'pa ishya hotar ity ukto 'nabhihiṃkṛityāponaptrīyā anvāha (5, 1, 1) iti | tatra pūrvoktadaçamīrahitā ṛico 'nucyaikadhaninaḥ purushāḥ preshitāḥ santa ekadhanākhyā apo ghaṭair gṛihītvā yadā jalasamīpād āvartante tadānīṃ tāsv ekadhanāsv apsv āvṛittāsu satīshu tadāvṛittim pratīkshamāṇo hotā pūrvam parityaktām āvarvṛitatīr ity etām ṛicaṃ tasmin kāle 'nubrūyād ity arthaḥ |

4. prati yad āpaḥ | tā ekadhanākhyā āpo grahaṇasthānāt pratinivṛitya taiḥ purushair ānīyamānā yadā hotrā dṛiçyante | tadānīm prati yad āpa ity etām ṛicam anubrūyāt |

5. ā dhenavaḥ | hotrā dṛishṭās tā ekadhanākhyā āpo yadā cātvālasamīpam praty āgachanti | tadānīm upāyatīshu samīpam āgachantīshu tāsv ā dhenava ity etām ṛicam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasatīvarībhiç ca cātvālam praty āsvety Āpastambasūtroktaḥ praisha udāhṛitaḥ | tata unnetā hotṛisambandhinaṃ camasaṃ vasatīvaryākhyāḥ pūrvadinānītā apaç cātvālasamīpe samānayati | maitrāvaruṇasya camasādhva-

ryav adraveti preshitatvān maitrāvaruṇasya paricārakaś camasādhvaryur api tadīyaṃ camasaṃ cātvālasamīpe samānayati | tena hotṛicamasena vasatīvaryo gṛihyante maitrāvaruṇacamasenaikadhanāś ca gṛihyante | tato vasatīvarīsahite hotṛicamase maitrāvaruṇacamasagatāsv ekadhanāsv adhvaryuṇā sampanitāsu saṃyojayituṃ samāgatāsu sam anyā yantītyādikām ṛicam anubrūyāt | tam etam anuvacanakālam Āpastambo viṣadayati | hotṛicamasena vasatīvarībhyo nishicyopari cātvāle hotṛicamasaṃ ca maitrāvaruṇacamasaṃ ca saṃsparśya vasatīvarīr vyānayati sam anyā yantīty abhijñāya hotṛicamasān maitrāvaruṇacamasa ānayati | maitrāvaruṇacamasād dhotṛicamasa etad vā viparītam iti |

7. āpo vai | pūrvedyuḥ sampāditā vasatīvaryākhyā yā āpo yāś ca paredyuḥ sampāditā ekadhanākhyās tā ubhayavidhā api yajñanirvahaṇe pūrvabhāvitvārtham anyonyaṃ spardhāṃ kṛitavatyaḥ |

samajñāpayat | saṃjñānam parasparam aikamatyam prāpayat |

10. aver apaḥ | he adhvaryo dvividhā apaḥ kim aveḥ | labdhavān asi |

14. tīvrāntam | tīvram avaśyambhāvi phalam ante yasya somasya so 'yaṃ tīvrāntaḥ | avighnena somayāge samāpte sati sarvathā phalaty evety arthaḥ | bahuramadhyam | bahulam aṅgādikam anushṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahuramadhyaḥ | ṛitvigvaraṇam ārabhyodavasānīyeshṭeḥ pūrvaṃ dīkshaṇīyādyaṅgakarmabhir upāṃśvantaryāmagrahādibhiś ca pradhānair anushṭhānabāhulyam prasiddham |

16. anuparyāvṛityāḥ | anu pṛishṭhataḥ paryāvṛityāḥ paritaḥ saṃcaraṇayogyā dvividhā āpaḥ |

18. īśvaro ha | nanu yāgakartṛitvād yajamānasyaivānuvrajanaṃ yuktaṃ na tu hotur ity āśaṅkyāha | īśvaro etc. | yady api hotā yāgakartā na bhavati | athāpy anuvrajantaṃ hotāraṃ yaśaḥ kīrtir artor īśvaro ha | prāptuṃ samarthaiva | tasmāt kīrtihetutvād anubruvataiva hotrā tāsām apām anugamanaṃ kartavyam |

21. yo 'madhavyaḥ | yaḥ pumān pūrvam amadhavyo madhurarasaṃ somaṃ nārhati sa yadi yaśo 'rtoḥ somayāganimittaṃ kīrtim prāptuṃ samartho bhavitum icchet | sa pumān pūrvoktām anubruvann anuprapadyetety anvayaḥ |

21.

1. śiro vā etat | pūrvasmin khaṇḍe dvividhāsv apsu vedyāṃ sāditāsv aponaptrīyānuvacanasya samāpanam uktam | tatra sādanaprakāra Āpastambena darśitaḥ | aparayā dvārā havirdhānād apaḥ prapādayati pūrvayā gataśriyaḥ pūrvayā yajamānaḥ prapadyate | dakshiṇasya havirdhānasya pradhure pracaraṇīyaṃ sādayati | yaṃ ha-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopaspṛiçed etasyaiva havirdhānasyādhastāt puro'ksham maitrāvaruṇacamasam uttarasyāṃ vartanyāṃ puraçcakraṃ hotṛicamasam uttarasya havirdhānasyādhastāt puro'kshaṃ vasatīvarīḥ paçcādaksham ekadhanā etad vā viparītam | sado yajamāno 'nuprapadyata iti || evaṃ sāditāsv apsv aponaptrīyā ṛicaḥ samāpya hotāvatishṭhate | tato 'dhvaryur dadhigraheṇāṅçugraheṇādābhyagraheṇopāṅçugraheṇāntaryāmagraheṇa kramāt pracarati | tāvad ayaṃ hotā vācaṃ niyamyaivāste | tad idaṃ vidhatte | çiro vā etc.

prāṇāpānau | upāṅçvantaryāmagrahau prāṇāpānasthānīyau | esha te yoniḥ prāṇāya tvā | esha te yonir apānāya tvā (Ts. 1, 4, 2. 3) iti tadīyamantrayoḥ çravaṇāt |

2. çaçvat tathā syāt | avaçyaṃ yajamānaprāṇavigamo hotus tadvadhapratyavāyaç ca bhavet |

3. anumantrayeta | anvīkshya mantraṇam anumantraṇam | tatas taṃ abhiprāṇet | tam upāṅçugraham abhilakshyocchvāsaṃ kuryāt |

22.

1. tad āhuḥ | antaryāmagrahahomād ūrdhvam mahābhishavaṃ kṛitvaindravāyavam ārabhya pavamatyantargrahārtham (?) tattatpātreshu somaṃ gṛihītvā sāditeshu vaiprushān homān hutvā bahishpavamānārtham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha | saptahotāram manasānudrutyāhavanīye saṃgrahaṃ hutvodañcaḥ prahvā bahishpavamānāya pañcartvijaḥ samanvārabdhāḥ sarpanti | adhvaryum prastotānvārabhate prastotāram pratihartā pratihartāram udgātodgātāram brahmā brahmāṇaṃ yajamāna iti | Āçvalāyano 'py āha | adhvaryumukhāḥ samanvārabdhāḥ sarpanty ā tīrthadeçāt | tatstotrāyopaviçanty udgātāram abhimukhāḥ | tān hotānumantrayate 'traivāsino yo devānām iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum pūrvapaksham upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātṛibhir geyam upāsmai gāyatā nara ityādikaṃ stotram bahishpavamānaçabdenocyate |

3. yat sarpet | yady ayaṃ hotā taiḥ saha sarpet | tadānīṃ svakīyām ṛicam eva sāmno 'nuvartmānam pṛishṭhagāminīṃ kuryāt | tac cāyuktam | ṛica ādhāratvāt sāmna ādheyatvāt paçcādbhāvitvam | ata eva Chandogā āmananti | tad etasyām ṛicy adhyūḍhaṃ sāma | tasmād ṛicy adhyūḍhaṃ sāma gīyate (Chāndogya 3, 6, 1) iti | tataḥ purogāminyā ṛicaḥ paçcādgāmitvam ayuktam |

10. āsurī | atha savanīyapuroḍāçeshu yeyam maitrāvaruṇī payasyāsti tatsadbhāva Āpastambena darçitaḥ | prāgvaṃçe pratiprasthātā savanīyāṃ nirvapati | sarve yavā bhavanti lājārthān parihāpyendrāya

harivate dhānā Indrāya pūshaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍāṣam Mitrāvaruṇābhyām payasyām iti |

Dīrghajihvī | dīrghā jihvā yasyāḥ sā Dīrghajihvī | asurajātav utpannatvād āsurī | tathā ca Talavakārā āmananti | Dīrghajihvī vā āsury āseti |

tad vyamādyat | tatra prātaḥsavanaṃ vishajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyām | payasi bhavāmikshā payasyā |

23.

5. ekādaṣakapālān | Āpastambas tv anyaṣākhābhedam anuṣritya pakshadvayam apy udāharati | ashṭau puroḍāṣakapālāny ekādaṣa mādhyaṃdine dvādaṣa tṛitīyasavane sarvān aindrān ekādaṣakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpaṅktim | havishāṃ dhānādidravyarūpāṇām paṅktiḥ samūho yasmin somayāge so 'yaṃ havishpaṅktiḥ | tādṛiṣaṃ yajñaṃ yo veda sa tathaiva tādṛiṣena yajñena samṛiddho bhavati | bhṛishṭā yavataṇḍulā dhānāḥ | tad āhāpastambaḥ | kapālānām upadhānakāle prathamakapālamantreṇa dhānārthaṃ lājārthaṃ kapāle adhiṣritya taṇḍulān opya dhānāḥ karoti vrīhīn opya lājān karoti puroḍāṣam adhiṣrityāmikshāvat payasyāṃ karoti | udvāsanakāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā ājyena saṃyanty ardhā pishṭān ātmāvṛitā saktūn karoti | manthaṃ saṃyutaṃ karambha ity ācakshate lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharatīti |

2. aksharapaṅktim | pañcasaṃkhyākānām aksharāṇāṃ samūho 'ksharapaṅktiḥ | su ity ekam aksharam, mad iti dvitīyam aksharam, pad iti tṛitīyam aksharaṃ, vag iti caturtham aksharaṃ, de iti pañcamam aksharam | tāny etāny aksharāṇi hotṛijapādau prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya cādito 'ksharapañcakam | ekaikam aksharaṃ cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahṛishṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāṣaṅsapaṅktim | bhakshitāpyāyitānāṃ sāditānāṃ camasānāṃ nārāṣaṅsaḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitāṅṣ camasān sādayanti te nārāṣaṅsā bhavantīti || bhakshiteshu camaseshu punaḥpūraṇam āpyāyanam |

4. savanapaṅktim | paredyur yakshyamāṇasya yajamānasya samīpe pūrvedyur devatās tadīyaṃ yajñam pratīkshamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasathaḥ | upavasathākhye pūrvadivase yaḥ paçur agnīshomīyaḥ so 'py atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anushṭheyo 'nubandhyākhyaḥ paçur api pūrvavat savanatvena gaṇyate | ataḥ pañcānāṃ savanānām panktyā samūhena yukto yo yajña esha eva savanapanktiḥ |

5 pañcamahaviḥsvarūpāyāḥ payasyāyāḥ (nämlich yājyā) çākhāntarād upasaṃhartavyā |

11. puroḍāçasvishṭakṛitaḥ | savanīyapuroḍāçasambandhinaḥ svishṭakṛito yājyāṃ vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam astu | tavārdham mamārdham |

4. indraturīyaḥ | Indrasya turīyabhāgo yasmin grahe so 'yam indraturīyaḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturthabhāgaḥ pūrvam prattaḥ | tasmād dha tata eva kāraṇād etarhy apīdānīm api bharatāḥ | bharaḥ saṃgrāmaḥ | taṃ tanvanti vistārayantīti bharatā yoddhāraḥ | satvanāṃ sārathīnāṃ vittiṃ vetanāṃ jīvitarūpām prayanti | prakarsheṇa sampādayanti | te ca saṃgrahītāraḥ sārathayas turīye haiva yuddhalabdhasya dravyasya caturthabhāga eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yuktim āha | amunaiva pūrvoktenānukāçena dṛishṭāntena | sa eva dṛishṭānto yad ada ityādinā spashṭīkriyate | yasmāt kāraṇād Indro Vāyoḥ sārathir iva bhūtvā adaç caturthāṅçarūpaṃ somātmakaṃ dhanam udajayat | tasmāt loke 'pi tathaiva pravṛittam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāçāt puronuvākyāksharair abhyadhikā | tat karma vyṛiddhaṃ samṛiddhirahitam | pūrvapakshiṇaç cātra nyūnāṃ yājyām puronuvākyām adhikāṃ kurvanti | tasmād etan matam ayuktam | yatra vai yasmiṅs tu karmaṇi puronuvākyāyāḥ sakāçād abhyadhikā yājyā bhavati | tat karma samṛiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad api karma samṛiddham | sāmyapakshe 'nyo 'pi guṇo 'sti | tat katham iti | tad ucyate | prāṇasya ca vācaç ca prāṇavācor madhye yasya yasya vastunaḥ kāmāyāpekshitaphalasiddhaye tat tathā kuryāt | tena pūrvoktaprakāreṇānushṭubgāyatrījanyam anushṭhānam pūrvapakshī kurvīta | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoḥ sāmyānushṭhāna eva upāptam | çīghram prāptam bhavati | tasmāt sāmyapa-

ksha evādaraṇīya ity arthaḥ | sāmyapakshe pūrvapakshyabhipretam prayojanaṃ kathaṃ sidhyed ity āśaṅkyāha | vāyavyā etc.

6. vāyavyā | dvayoḥ puronuvākyayor madhye yā pūrvā puronuvākyā sā vāyavyā vāyudevatākā | vāyav ā yāhi darśateti asyām ṛici Vāyoḥ śravaṇāt | yā tūttarā puronuvākyā seyam aindravāyavī | indravāyū ime sutā ity asyām ṛicīndravāyvoḥ śravaṇāt | evam yājyayor api drashṭavyam | ubhayor yājyayor madhye yā pūrvā sā vāyavyā | agram pibā madhunām ity asyām ṛici sutaṃ vāyo divishṭishv iti Vāyoḥ śravaṇāt | yottarā yājyā saindravāyavī | śatenā no abhishṭibhir ity asyām ṛici niyutvāñ indrasārathir itīndraḥ śrūyate | vāyo sutasyeti Vāyur api śrūyate | tasmād iyam aindravāyavī |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshāṃ grahāṇāṃ te dvidevatyāḥ | Indraś ca Vāyuś ceti ekaṃ yugmam | Mitraś ca Varuṇaś ceti dvitīyaṃ yugmam | yāv Aśvinau tau tṛitīyaṃ yugmaṃ | ta ete dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindravāyavaś cakshur maitrāvaruṇaḥ śrotram āśvinaḥ | (Ts. 6, 4, 9, 4) iti śrutyantarāt | te ca grahā ekapātrā grahītavyāḥ | Indravāyvor ekasmin pātre grahaṇam Mitrāvaruṇayor ekasminn Aśvinor ekasminn iti | yasmāt prāṇarūpāṇāṃ grahāṇām ekapātratvam | tasmād vākcakshuḥśrotrarūpāḥ prāṇā ekanāmānaḥ | prāṇā ity evam eteshāṃ nāma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇādhvaryur juhoti, pratiprasthātā pātrāntareṇa juhoti | yasmād dhomakāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrutyantare praśnottarābhyām āmnātaḥ | brahmavādino vadanti kasmāt satyād ekapātrā dvidevatyā gṛihyante dvipātrā hūyanta iti | yad ekapātrā gṛihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-dvau bahishṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam Āpastambena spashṭīkṛitam | havirdhānaṃ gachan sampreshyati Vāyava Indravāyubhyām anubrūhīty upayāmagṛihīto 'si vārkshasadasīty ādityapātreṇa pratiprasthātā droṇakalaśād aindravāyavasya pratinigrāhyaṃ gṛihītvā na sādayaty aindravāyavam ādāyādhvaryur droṇakalaśāc ca pariplavayā rājānam | ubhau nishkramya dakshiṇato 'vasthāya dakshiṇam paridhisaṃdhim anvavahṛityādhvaro yajño 'yam astu devā iti pariplavayāghāram āghārayaty āśrāvya pratyāśrāvite sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhoti punar vashaṭkṛite juhutaḥ | evam uttarābhyāṃ grahābhyām pracarata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastambena darśitaḥ | graham adhvaryur ādāya kshipraṃ hotāram abhidru-

ïya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigṛihya dakshiṇa urāv āsādya hastābhyāṃ nigṛihyāsta iti |

8. sarvataḥ parihāram | sarvāsu dikshu parito haraṇaṃ kṛitvā | çiraḥ pradakshiṇīkṛityety arthaḥ | yasmāc chrotrarūpasyāçvinasya parito haraṇam | tasmāc chrotreṇa sarvataḥ çṛiṇvanti | purataḥ pṛishṭhataḥ pārçvayor vācaṃ vadantīṃ svārtham abhidadhānāṃ vācaṃ çṛiṇvanti | yathā hotur īdṛiçam bhakshaṇaṃ tathādhvaryor api çākhāntare çrutam | vāg vā aindravāyavaç cakshur maitrāvaruṇaḥ çrotram āçvinaḥ | purastād aindravāyavam bhakshayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc cakshushā paçyati | sarvataḥ parihāram āçvinaṃ tasmāt sarvataḥ çrotreṇa çṛiṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagraheshu yājyām paṭhan hotānavānaṃ yajet | mantramadhya ucchvāsam akṛitvā yajet | dvidevatyānām prāṇarūpatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachedo na bhavati | saṃtatir avyavachedaç cety eka evārtho 'nvayavyatirekābhyām ucyate || itareshu graheshu yajyante vashaṭkāreṇa sakṛid dhutvā somasyāgne vīhīty anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantraṃ nishedhati | prāṇā vai etc.

4. dvir āgurya | āguḥçabdena pratijñābhidhīyate | maitrāvaruṇo dvir āgurya dviḥ pratijñāya dviḥ preshyati | dvāv asya praishamantrau | hotā yakshad Vāyum agregām ity eko, hotā yakshad Indravāyū arhanteti dvitīyaḥ | Āçvalāyanaḥ 5, 5, 3 | tayor ubhayor apy ādāv ayaṃ hotā yakshad iti dviḥ pratijānāti | dvayor mantrayor ante hotar yaja hotar yajeti dviḥ preshyati | hotā tv agram pibā madhūnām ityādike dve yājye paṭhitum ādau ye yajāmaha iti sakṛid eva pratijānīte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āguḥkaraṇam apekshitaṃ tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āguḥ kā nāma syād iti praçnaḥ || dvitīyayājyādau mā bhūd evāgūr ity etad uttaraṃ vipakshabādhapūrvakaṃ darçayati | prāṇā vai etc.

29.

1. ṛituyājāḥ | madhumādhavādaya ṛitudevā yatrejyante ta ete ṛituyājāḥ |

ṛitugrahāç ca dvādaçasaṃkhyākāḥ | tatrādyeshu shaṭsu kaṃcid viçeshaṃ vidhatte |

2. shaḷ ṛituneti | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagatair mantraiḥ krameṇa hotrādīn preshyati | tena preshitā

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ shaṇṇām ṛituyājānām prāṇasvarūpatvād dhotrādayaḥ shaḍ api yajamāne prāṇaṃ sthāpayanti || saptamam ārabhya daçamānto viçeshaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiç caturbhir mantrair hotrādīn krameṇa caturaḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛitunetі | adhvaryupreshito maitrāvaruṇaḥ praishasūktagatābhyām ekādaçadvādaçābhyām mantrābhyām preshyati | tena preshitau dvāv adhvaryuyajamānāv ṛitunā somam ity evam ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijaḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darçitaḥ | ṛitunā preshyati trishv ādyeshv adhvaryuḥ sampreshyaty evam pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evam pratiprasthātā | punaḥ paryāvṛityartunā preshyati sakṛid adhvaryur evam pratiprasthāteti |

30.

1. prāṇā vai | savanīyapaçupuroḍāçapracārād ūrdhvaṃ tadaṅgam iḍopahvānam avasthāpya dvidevatyagrahapracāraḥ kṛitaḥ | tata ūrdhvaṃ tadgrahaçeshabhakshaṇam api prāptam | tatreḍopahvānagrahaçeshabhakshaṇayoḥ kiṃ pūrvaṃ kim aparam iti kramasya jñātum açakyatvāt taṃ kramaṃ vidhatte | prāṇā vai etc.

dvidevatyānāṃ vāgādiprāṇarūpatvam pūrvam evoktam | iḍādevatā ca gaur vā asyai çarīram (Ts. 1, 7, 2, 1) iti çruteḥ paçurūpā | tatraivaṃ sthite prathamato dvidevatyagrahaçeshān bhakshayitvā paçcād iḍopahvānaṃ kuryāt |

tad etad iḍāpātre bhāgam avadāya kriyamāṇam upahvānam | yā tu hotur haste sampāditāvāntareḍā tatprāçanasya hotṛicamasabhakshaṇasya ca paurvāparyaṃ vicārya niçcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahaçeshasya bindor hotṛicamase prakshepaṃ vidhatte | prāṇā vai etc.

saṃsravān | saṃsravā bindavaḥ | tatprakshepeṇa dvidevatyarūpān prāṇān ātmany eva çarīre hotṛicamasarūpe hotā prakshipati |

31.

1. na vyāvartanta | ekasya vargasya sāmarthyādhikyam itarasya nyūnam ity evaṃ vyāvṛittiṃ na prāptāḥ |

tushṇīṃçaṅsam | sarveshv api çastreshv ṛicaḥ paṭhyante | asmiṅs tu çastre na paṭhyanta iti tushṇīṃçaṅsaḥ | ṛikpāṭharāhityena gūḍham eshāṃ devānāṃ taṃ tūshṇīṃçaṅsam asurā nānvavāyan | nānugatavantaḥ | etadanushṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃṣaṅsam | tatprakāra Āṣvalāyanena darṣitaḥ | su mat pad vag de pitā mātariṣvāchidrā padā dhād achidrokthā kavayaḥ ṣaṅsan | ṣomo viṣvavin nīthāni neshad bṛihaspatir ukthamadāni ṣaṅsishat | vāg āyur viṣvam āyuḥ | ka idaṃ ṣaṅsishyati sa idaṃ ṣaṅsishyatīti japitvānabhihiṃkṛitya ṣoṅsāvom ity uccair āhūya tūshṇīṃṣaṅsaṃ ṣaṅsed upāṅṣu sapraṇavam asaṃtanvan | esha āhāvaḥ prātaḥsavane ṣastrādishu (5, 9, 1) iti | asyāyam arthaḥ | ṛitupātrabhakshaṇānantaraṃ hotur mukhata āsino 'dhvaryuḥ parāṅmukhaḥ sann āvartate | tadānīṃ hotā samadityādi sa idaṃ ṣaṅsishyatītyantaṃ mantraṃ japitvābhihiṃkāram akṛitvā ṣoṅsāvom ity anena mantreṇādhvaryum uccair āhūya bhur agnir ityādikam praṇavasahitam upāṅṣu paṭhet | praṇavena sahāsaṃtatam avichedanaṃ kuryat | esha ṣoṅsāvoṃ iti mantre 'dhvaryor āhvānarūpatvād āhāva ity ucyate | sa ca prātaḥsavane ṣastrādishu pravartata iti |

6. upa, vā vadet | yaḥ ko 'py anyaḥ purusho nindec chaped vā | upavādo nindā | anuvyāharaḥ ṣāpaḥ |

33.

1. āhāvaḥ | ṣoṅsāvom ity anena mantreṇa ṣaṅsanakāle hotādhvaryum āhvayati | so 'yam āhāvaḥ | agnir deveddha ityādibhir dvādaṣabhir vakshyamāṇaiḥ padair yuktā tatsamūharūpā nivit | pra vo devāyāgnaya ityādikaṃ saptarcaṃ sūktam |

yaḥ pūrvam uktas tushṇīṃṣaṅso ye ca nivitsūkte tad etat trayam ājyanāmakaṣastrasya rūpam | tad uktaṃ saṃpradāyavidbhiḥ | tushṇīṃṣaṅsanivitsūktair ājyaṣastraṃ triparvakam iti |

34.

7. rathīr adhvarāṇām | ṣākhāntare tu tadīyarathapradarṣanapūrvakam eva mantro vyākhyātaḥ | rathīr adhvarāṇām ity āha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamadhye tiryañcam mārgasyāvarodhakatvenāvasthitam prauḍhaṃ dāvāgniṃ kaṣcid api tarituṃ na samarthaḥ |

35.

2. viharati | viharaṇam pṛithakkaraṇam | dvayoḥ pādayor madhye vihāraṃ vichedaṃ kṛitvā paṭhet |

5. parovarīyāṅsam | paraḥ parasminn uttarabhāge 'tiṣayena sthūlam tīrṇaṃ vajraṃ sūktapaṭhanena saṃpādayati | prathamāyā ṛica uttarārdhe pade | tatpādayoḥ samasanam | tad api vajrasādṛiṣyārtham | vajrasya hy ārambhaṇato 'ṇimā mūle saukshmyam ity arthaḥ | vajraṣabdena khaḍgādirūpam āyudham abhidhīyate | tasya hi mūle mushṭibandhanasthāne sūkshmatā bhavati | upari tu vistāraḥ |

daṇḍaṣabdena gadā vivakshitā | sāpi hastagrahaṇasthāne mūle sūkshmā prahārasthāne 'gre sthūlā | paraṣur api tathāvidhaḥ | yathāyaṃ trividho vajra evam idam api sūktam prathamapādavibharaṇena sūkshmam uttarārdharcāpādasamāsena sthūlam |

36.

1. sadaḥ | tadānīṃ devāḥ saumikavedyām prāgvaṅṣasya pūrvasyāṃ diṣi yeyaṃ sado'bhidhānā ṣālā tām eva svasya nivāsasthānaṃ kṛitavantaḥ |

āgnīdhram | tato devā nirgatāḥ santa āgnīdhrābhidhāṃ ṣālām prāptavantāḥ |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanāmakāni ṣastrāṇi tair evā samantāj jayam prāpnuvanta āgachan | yasmād evaṃ tasmād ā samantāj jayanty ebhir iti vyutpattyā ṣastrāṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaṣāny ājyānīti vākyena vihitānām pañcadaṣastomayuktānāṃ stotrāṇām ājyanāmatvaṃ drashṭavyam |

4. tāsāṃ vai hotrāṇām | praṣāstā brāhmaṇācchaṅsy achāvāka ity ete ṣastriṇo hotrakā yady api purushās tathāpi tadīyatanuvivakshayā tāsām ityādi strīliṅganirdeṣaḥ | yās tanavaḥ pūrvam asurān apāghnata | tāsām eva hotrāṇāṃ hotrakatanūnām āyatīnāṃ sadaḥ praveshṭum āgachantīnāṃ sarvato jayam prāpnuvatīnām madhye 'chāvākīyāchāvākasambandhinī tanur ahīyata | hīnābhut | sadaḥ samāgantuṃ nāṣaknod ity arthaḥ | tadanugrahārthaṃ tasyāṃ tanvām Indrāgnī adhyāstām | adhishṭhāya nivāsaṃ kṛitavantau |

aindrāgnam | indrāgnī ā gatam ityādikaṃ tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyāṃ kuryāt | achāvākasambaddham aindrāgnaṣastram paṭhet | tenaiva pāṭhena sā tadīyā tanur ahīnā vyavahartuṃ samarthā bhavati |

37.

1. devarathaḥ | athājyaṣastrasya bahishpavamānastotrottaratvam praügaṣastrasyājyastotrottaratvaṃ vidhatte | devaratho etc.

yo yajño 'sty esha devānāṃ ratha eva | tasya rathartūpasya yajñasyājyam praügaṃ ca yac chastradvayaṃ tad antarau raṣmī | aṣvabandhanarajjū | rathasyopary avasthitena sārathinā dhriyamāṇatvāt tayor abhyantaratvam | yasmād evaṃ tasmād yady ājyaṣastreṇa bahishpavamānam anu paṣcāc chaṅset | praügaṣastreṇa ājyastotram anuṣaṅset | tadānīṃ devarathasyaiva sambandhināv abhyantarau raṣmī pragrahau viharati | viṣesheṇa sampādayati | tac cālobhāya vyāmoharāhityāya sampadyate | raṣmirāhitye dushṭābhyām aṣvābhyāṃ yatra kvāpi durgame deṣe rathanayane sati rathabhaṅgarūpo vyāmohaḥ syāt | tan mā bhūd iti ṣastradvayaṃ krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaṣastre brahmavādina āhuḥ | codayanti | yathaiva stotraṃ sāmagair uktaṃ tathaiva bahvṛicaiḥ ṣastraṃ vaktavyam ? stutam anuṣaṅsatīti vidhānāt | atra tu sāmagā upāsmai gāyatā naraḥ pavamānāyetyādishu pāvamānīshu pavamāṇadevatākāsv ṛikshu bahishpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaṣastraṃ ṣaṅsati | tathā sati katham asya hotuḥ pāvamānya ṛico 'nuṣastā bhaveyuḥ | na hi Pavamānaḥ ṣastradevatā kiṃtv Agnir iti codyam |

9. sampadā | anushṭupsu gāyatrītve sampādite sati tayā sampadā vaiyadhikaraṇyaparihārād anukūlaṣaṅsanam bhavatīti parihāram brūyāt || sampādanaprakāraṃ darṣayati |

10. saptaitāḥ | ādyantyayor ṛicos trir āvṛittau satyāṃ svabhāvataḥ saptānām anushṭubhām ekādaṣatvaṃ sampadyate | agna indraṣ ceti yājyā virāṭchandaskā sā dvādaṣy anushṭub iti gaṇanīyā | yady api tasyā virājas trayastriṅṣadaksharatvād ekam aksharam anushṭuptvād atiricyate | tathāpy alpena vaikalyena chandastvaṃ nāpaitīti nyāyaḥ pūrvam (1, 6) apy udāhṛitaḥ | evaṃ sati dvādaṣasv anushṭupsu dvādaṣa pādān apanīyāvaṣishṭaiḥ pādais tripadā gāyatryo dvādaṣa sampādanīyāḥ | apanītaiṣ ca pādaiṣ catasro gāyatrya ity anena prakāreṇa shoḍaṣasaṃkhyākā gāyatrya eva sampadyante |

38.

2. upāṅṣu | oshṭhaspandanam eva parair dṛiṣyate na tu ṣabdaḥ ṣrūyate tādṛiṣam upāṅṣutvam |

3. purāhavāt | adhvaryur āhvayate yena ṣoṅsāvom iti mantreṇa tasmāt pūrvabhāvī hotṛijapaḥ | tathā cāṣvalāyanenodāhṛitam | japitvānabhihiṃkṛitya ṣoṅsāvom ity uccair āhūya (5, 9, 1) iti || āhāvād ūrdhvaṃ yat kiṃcit paṭhyate tat sarvaṃ ṣastrasyaiva sambandhī bhavet | āhāvamantreṇa ṣastrānujñānasya pṛishṭatvāt | ato hotṛijapasya ṣastrāntarbhāvaṃ nivārayituṃ pūrvakālīnatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāṅ bhavati | hotur vimukho bhavati | tathā catushpadī gaur iva hastāu bhūmāv avasthāpyāsīno bhavati | tādṛiṣam adhvaryuṃ sambodhyābhimukho yathā bhavati tathā hotā ṣoṅsāvom iti mantreṇāhvayate | yasmād āhvānakāla īdṛiṣo 'dhvaryus tasmāl loke 'pi catushpādo gavādayaḥ parāñcaḥ sambhogāvasthāyām parasparābhimukhyarahitā bhūtvā retaḥ siñcanti || āhāvād ūrdhvam adhvaryoṣ catushpāttvam parityajya samyagutthānaṃ vidhatte | samyaṅ etc.

5. samyaṅ | ūrdhvatvenāvasthānaṃ samyaktvam |

39.

3. tira iva | yathā kuḍyagṛihādivyavahitam anyair adhīyamānaṃ vākyam īshat pratīyate na tu spashṭam | tadvat tūshṇīṃṣaṅso

'py aspashṭo yathā bhavati tathā śaṅset | tad idaṃ tira ivety ucyate | hotṛijapād īshad uccair ity arthaḥ |

4. shaṭpadam | shaṭpadaṃ shaḍbhāgam | bhūr Agnir jyotir ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evam uttaratrāpi drashṭavyam | tathāvidhaśaṅsane purushasāmyam bhavati | purushasya shaḍvidhatvam eva shaḷaṅga ity anena spashṭīkriyate | purushāvayavashaṭkaṃ śākhāntare darśitam | shoḍhāvihito vai purusha ātmā ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pādav ity aṅgacatushṭayam | ātmaśabdo madhyadehavācī | bhāgatrayopete tūshṇīṃśaṅse tattadbhāgamadhyeshv avasāne shaḍbhāgatvam Āśvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indro jyotir bhuvo jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tūshṇīṃśaṅsaḥ | yady u shaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet (5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate dīpyate iti purorukśabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jātavedasyā | jātavedaḥśabdarūpaṃ nyaṅgaṃ nitarām aṅgaṃ cihnaṃ yasyāḥ purorucaḥ sā jātavedonyaṅgā | tasyāḥ puroruco 'ntime bhāge so adhvarā karati jātavedā iti jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida āhuḥ | jātavedās tu devo 'yaṃ vartata āgnimāruta iti |

40.

2. dīdivāṅsam | yady apy adhyayanakrameṇeyam ṛik pañcamī tathāpi dvitīyatvena prayoktavyā | brāhmaṇakramasyānushṭhānārthatvāt |

atrādhyayanakramād anyam anushṭhānakramaṃ abhipretyāśvalāyana āha | anubrāhmaṇaṃ vānupūrvyam (5, 9, 23) iti || adhyayanakrameṇa caturthīm anushṭhānāya tṛitīyatvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṅsi | So alle Handschriften ausser I. O. 697, welche ayāṅsi hat. I. O. 1977 liest ayāṅsi mit zwei wagerechten Strichen über dem ersten a. Sāyaṇa las āsmā āyāṅsi. Denn er sagt: āṅpūrvasya yama uparama ity asya dhātoś chāndasaṃ rūpam | āsmā ity ākāraś ca chāndasaḥ |

8. yājyayā | agna indraś ceti yeyaṃ yājyā pūrvam uktā tayā yajati | yāgārthaṃ yājyāṃ paṭhet | yājyā ca prattir vai pradānarūpaiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyāyājyādhīne śrutyantare śrūyete | puronuvākyayā datte pra yacchati yājyayā (Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānaṃ śarīram adhikṛitya vartata

ity adhyâtmam | asmin khaṇḍe çarîrarûpatvena praçaṅsanam âjyaçastrasyoktam | uttarakhaṇḍe tv adhidaivataṃ devatâvishayam âjyaçastrapraçaṅsanam ucyate |

Pañcikâ III.

1.

1. grahoktham | praügâkhyaṃ yac chastram asti tad grahokthaṃ vai | aindravâyavâdigrahâṇâm ukthaṃ grahoktham | tadîyadevatâpraçaṅsârûpam ity arthaḥ | navetyâdinâ grahasambandha eva spashṭîkriyate | prâtaḥsavana aindravâyavamaitrâvaruṇâdayo dhârâgrahâ navasaṃkhyâkâ gṛihyante | grahîtâ tv adhvaryuḥ | tathâ bahishpavamânâkhye stotra udgâtâro navabhir navasaṃkhyâkâbhir ṛigbhiḥ stuvate | upâsmai gâyatety ekas tṛicaḥ | davidyutatyeti dvitîyaḥ | pavasveti tṛitîyaḥ | eteshu trishu tṛiceshu navasaṃkhyâkâ ṛico vidyante | tâ âvṛittirahitâ gîyante | evaṃ stome bahishpavamânastotra udgâtṛibhiḥ stute saty adhvaryur daçamaṃ graham âçvinâkhyaṃ gṛihṇâti | yady apy âdhvaryavayor mantrabrâhmaṇakâṇḍayor âçvinagraho dhârâgraheshu tṛitîyatvenâmnâtaḥ | tathâpy asau daçamatvena grahîtavyaḥ | âçvino daçamo gṛihyate taṃ tṛitîyaṃ juhvata iti çrutyantaravacanât | tathâ ca graheshu daçamaḥ sampannaḥ | tathaivetarâsâm bahishpavamânastotragatânâm ṛicâṃ hiṃkâro daçamatvena gaṇanîyaḥ | tathâ sati grahâṇâṃ stotrâṇâṃ ca saṃkhyâsâmyam bhavati | tad idaṃ so sâ sammeti vâkyenocyate | ukâro nipâtaḥ samuccayârthaḥ san strîliṅgâbhyâṃ tacchabdâbhyâṃ sambadhyate | tathâ sati sâtra grahasaṃkhyâ sâ ca stotriyasaṃkhyety uktam bhavati | sammety atra dvitîyo makâraç chândasaḥ | tasminn apagate sati samâ tulyety uktam bhavati | evaṃ sati yathâ bahishpavamânastotrasya grahasambandhaḥ | tathâ praügaçastrasyâpi grahasambandho drashṭavya ity abhiprâyaḥ |

2. vâyavyam | Vâyur devatâ yasya tṛicasya so 'yaṃ vâyavyaḥ | vâyav â yâhi darçatetyâdikaḥ | taṃ çaṅset | tena çaṅsanena vâyavyo graha ukthavân chastravân bhavati | yady api vâyavyaḥ pṛithaggraho nâsti tathâpy aindravâyavasya grahasya pûrvo bhâgo vâyavya ity ucyate | sa ca prathamam â vâyo bhushety anena kevalavâyudevatâkena mantreṇa gṛihyate, tena vâyavyo bhavati | paçcâd indravâyû ity anenendrasahitavâyudevatâkena gṛihyate, tenaindravâyavo 'pi bhavati | ata eva Vâyave dvir grahaṇaṃ Taittirîyâ adhîyate | sakṛid Indrâya madhyato gṛihyate dvir Vâyave (Ts. 6, 4, 7, 3) iti | tatra prathamabhâgarûpo vâyavyo grahaḥ kevalena vâyavyatṛicena çastravân sampadyate |

3. aindravāyavam | Indraṣ ca Vāyuṣ ca militvā devatā yasya tṛicasya so 'yam aindravāyavaḥ | iṇdravāyū ime sutā ityādikaḥ | taṃ ṣaṅset | tacchaṅsanenaindravāyavagrahasyottarabhāgaḥ ṣastravān bhavati |

4. maitrāvaruṇam | Mitro Varuṇaṣ ca militvā devatā yasya tṛicasya so 'yam maitrāvaruṇaḥ | mitraṃ huve pūtadaksham ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya tṛicasya so 'yam āṣvinaḥ | aṣvinā yajvarīr isha ityādikaḥ |

6. aindram | Indro devatā yasya tṛicasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras tṛicaḥ | tena ṣukragrahamanthigrahayor ubhayoḥ ṣastravattvam |

7. vaiṣvadevam | omāsaṣ carshaṇīdhṛita ity esha vaiṣvadevas tṛicaḥ | tenāgrayaṇagrahasya ṣastravattvam | tathāpi viṣvedevadevatākatvād vaiṣvadevam | evaṃ sarvatra grahaṣastrayor ekadevatākatvaṃ drashṭavyam |

8. sārasvatam | pāvakā naḥ sarasvatītyādikaḥ sārasvatas tṛicas || nanu purvavad atrāpi grahasya ṣastravattvaṃ kuto nopanyasyata ity āṣaṅkyāha |

9. na sārasvataḥ | ādhvaryavamantrakāṇḍe sārasvatamantrasyāpaṭhitvād brāhmaṇe vidhyabhāvāc ca grahābhāvaḥ || tarhi grahokthe 'sminn asya sārasvatasya tṛicasya kimarthaṃ ṣaṅsanam āmnātam ity āṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇāṃ ca vācā gṛihyamāṇatvāt sārasvatatvam | tena sarve 'pi grahāḥ ṣastokthāḥ paṭhitaṣastrā bhavanti |

8.

2. kiṃ sa | asya yajamānasya yo hotā syāt sa tasya pāpabhadraṃ kim ādriyeta | pāpam anishṭaphalam bhadram ishṭaphalam | tādṛiṣaṃ kim phalaṃ sampādayituṃ samartha iti praṣnaḥ | atraiva janmany enaṃ yajamānam prati yathā hotā kāmayeta tathā kartuṃ ṣaknotīty uttaram |

3. vāyavyam | evaṃ kāmayamāno hotāsya yajamānasya sambandhinaṃ vāyavyaṃ tṛicaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā ṣaṅset | lubha vimohana iti dhātuḥ | vyāmohaprakāra ucyate | ekām ṛicaṃ vā tadīyam ekam padaṃ vātīyāt | stambhayet | na paṭhed ity arthaḥ | tāvatā tattṛicasvarūpaṃ lubdhaṃ vyāmūḍham bhavati |

10. etad evāsya | hotāsya yajamānasya sambandhi tad eva praügaṣastraṃ yathāpūrvaṃ guroḥ samīpe purā yena krameṇa paṭhitaṃ tathaiva ṛiju kḷiptam | kasyacid avayavasyānyathātvābhāvād ṛijutvam | tathā kḷiptaṃ sampāditaṃ kṛitvā ṣaṅset |

4.

1. tad āhuḥ | sāmagānām yāny ājyastotrāṇi tadṛica āgneyya āmnātāḥ | agna ā yāhīty ādishu sāmagair ājyastotrapāṭhāt | hotā tu vāyav ā yāhīty anayā vāyavyayā praūgaçastram prārabhate | atas tena vilakshaṇadevatākena çastreṇāgneyya ṛicaḥ katham anuçastā bhavanti | anukūlaçaṅsanābhāve stutam anuçaṅsati (Tb. 2, 2, 6, 3) iti çākhāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvālayā dahaty agnir iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vāyunā jvālādhikyodayā |

4. dvaidham iva | jvālādvayam iva kṛitvā yadā dahati | tadā dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca hṛishyati | jvalato 'gner aunnatyam uddharshaḥ | jvālāçāntyā nīcatvaṃ niharshaḥ | tad ubhayam mitrāvaruṇasambandhi rūpam | mitram dṛishṭavato harsheṇonnatatvāt tan mitrarūpam | varuṇasambandhinīnām apām nīcagāmitvād itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasaṃsparça ugrasaṃsparça iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt | ghorasaṃsparçaṃ santaṃ sprashṭum açakyam api tam Agniṃ çītārtāḥ prāṇino mitrakṛityā | mitrasya kṛitiḥ kāryaṃ samīpe 'vasthānām | tenaivainam upāsate | çītaparihārāya hastāv udaram pṛishṭhaṃ ca vahnisamīpe pratāpayanto vahniṃ sevante | tad etat sevanam asyāgner mitrasambandhi rūpam |

9. yad enam ekaṃ santam | agner āhavanīyādisthāneshv āgnīdhrādidhishṇyeshu ca bahudhā viharaṇaṃ yad asti tad Viçveshāṃ devānāṃ rūpam | teshām api bahutvāt |

5.

1. devapātram | atha çastrayājyānte paṭhanīyaṃ vashaṭkāraṃ vidhatte | devapātram etc.

vaushaṭ iti mantro vashaṭkāraḥ | sa ca devapātram | devānām pānasādhanam |

2. anuvashaṭkaroti | somasyāgne vīhīty ayam mantro 'nuvashaṭkāraḥ | tam paṭhet | tatra loke 'daḥ kiṃcid idaṃ nidarçanam asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān açvān vā svakīyā gā vā punarabhyākāram paunaḥpunyena tṛiṇodakādibhir abhimukhīkṛityābhimukhīkṛitya tarpayanti | kaṇḍūyanena priyaçabdena vā lālayitvā yatheshṭaghāsam prayachanti | evam evaitenānuvashaṭkāreṇa punaḥ-punar devatā abhimukhīkṛitya yajamāno havishā tarpayati |

5. asaṃsthitān | yeshāṃ dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyāḥ somā asaṃsthitā asamāptāḥ | devatārthahomasyāsamāpteḥ | katham ṛitvijas tān dvidevatyān bhakshayantīty eke codyam āhuḥ | darçapūrṇamāsādishu svishṭakṛidbhāgena tataḥ pūrveshāṃ havishāṃ saṃskāro bhavati | tataḥ somasyāpi saṃskārāya ko nāma svishṭakṛidbhāga iti dvitīyaṃ codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantrarūpo vashaṭkāro vajra ity ucyate | atroccaiḥçabdena dhvaner ādhikyam ucyate baliçabdenāksharapārushyam | tadubhayayukto vajraḥ |

4. atha yaḥ samaḥ | yo vashaṭkāraḥ pūrvoktabalitvādidosharahito yathādhītas tathoccāritaḥ | saṃtato yājyayā saha vicchedarahitaḥ | niḥçesheṇa hānam parityāgo yasyā ṛicaḥ sā nirhāṇā | tathāvidhā kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yaṃ nirhāṇarcaḥ | yājyāpāṭhahīna ity arthaḥ | tadvailakshaṇyād anirhāṇarcaḥ | saṃpūrṇayājyāpāṭhopeta ity arthaḥ | kīdṛiço vashaṭkāraḥ | dhāmachad iti | dhāma yajñasthānam | tatra yathā rakshāṅsi na praviçanti tathā chādayati sa dhāmachat |

6. yenaiva shaṭ | shaṭçabdo vashaṭkāram abhidhatte | Bhīmaseno Bhīma itivad ekadeçena vyavahārāt | yenaivoccāraṇena shaḍ avarādhnoti vashaṭkāro 'varādhaṃ samṛiddhyabhāvam prāpnoti | nīcoccāraṇena vashaṭkārasya samṛiddhyabhāvaḥ | sa tathoccārito vashaṭkāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprāyatvāt |

7. tasyāçāṃ neyāt | tasmāt tasya vashaṭkārasyāçāṃ neyāt | na prāpnuyāt | icchām api na kuryāt kim uta prayogam ity arthaḥ |

9. yathaivāsya | asya yajamānasya yena svareṇa yājyām brūyāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty enaṃ kṛitayajñaṃ yajñarahitena sadṛiçam phalarahitaṃ karoti |

8.

2. vāg ity eva | uparishṭād vakshyamāṇasya mantrasya pratīkam idam | vāg oja ityādiko yo mantraḥ sa eva çamanopāyo na tv anya kaçcid asti |

3. mā pramṛikshaḥ | pramṛishṭaṃ vinashṭam mā karshīḥ |

4. tad u ha smāha | tad u ha tatraivānumantraṇe brahmavādī kaçcid āha sma | kim āheti | tad ucyate | etat pūrvoktam mantravākyaṃ dīrghaṃ sad api vajraṃ çamayitum aprabhu | na kshamam |

9.

1. tam praishaiḥ | tadānīm utkrāntaṃ yajñam praishair hotā yakshad Agniṃ samidhety evam ādyaiḥ praishamantrais tasya yajñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āṣvalāyana 5, 10, 4)
ityādyāḥ sapta purorucaḥ | praūgatṛicānāṃ saptānām prarocanahe-
tutvāt |

6. mahad vāva | nashṭaṃ vastu prayatnena tatra-tatrānvishya-
titi nashṭaishī | tādṛiṣaḥ purusho dvividhaḥ | tatrā kaṣcin mahad
vāva nashṭād vastuno 'dhikam evābhichati | nashṭād alpaṃ vānyaḥ
kaṣcid ichati | tayor madhye yataro vāva eva purusho jyāyn iva ma-
had evechati | sa eva purushas tayor madhye sādhīyo 'tyantaṃ sādhu
vastv ichati | alpaṃ kāmayamānas tu na tathety arthaḥ || astv evaṃ
laukikanyāyaḥ kim prakṛita ityāṣaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān
varshīyaso-varshīyaso 'tipravṛiddhāu veda | sarveshu praishamantre-
shu pravṛiddhatvārthaṃ vīpsā prayuktā | praishamantrāḥ kasmāt
pravṛiddha iti cet | puronuvākyānāṃ saṃnihitatvāt tābhyo 'dhikā va-
rshīyāṅsa ity avagantavyam | sa u eva dīrghatvābhijña eva tān prai-
shamantrān sādhīyo veda | atiṣayena samyag veda | nanu laukikanyā-
yodāharaṇe nashṭavastuno 'nveshaṇam udāhṛitam, iha tu praishama-
ntrāṇām abhivṛiddhir uktety ato laukikenāsaṃgatam iti cet | saṃga-
tam evaitat | hi yasmād ye praishāḥ santi te nashṭaishyam | nashṭa-
sya yajñasyānveshaṇahetavaḥ |

10.

3. yad antataḥ | antataḥ ṣastrasyāntime deṣe | ekām ṛicaṃ
ṣiṣṭvā nividaḥ paṭhitavyāḥ | yasmād etā antimadeṣabhāginyaḥ | ta-
smāl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvā-
ñco 'dhobhāgagatāḥ prajāyante |

5.[*] peṣā vā ete | peṣā alaṃkārāḥ | veñ tantusaṃtāna iti dhātor
vayanaṣabdotpattiḥ | kuvindasya yat prārambhe vayanaṃ tat prava-
yaṇam | loke yathaiva vasasaḥ pravayaṇato vayanaprārambhe peṣo
'laṃkāraṃ kuryāt | varṇāntaropetais tantubhir alaṃkāraḥ | tathaiva
prātaḥsavane ṣastrāṇām purato nivitpaṭhanam bhavati | tac ca vastra-
sthānīyānām ukthānām prathamabhāge 'laṃkārāya saṃpadyate | ṣa-
stramadhye tatpaṭhanaṃ vastramadhye varṇāntareṇālaṃkārasamam |
avaprajjano vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālaṃkāras
tādṛig ukthānām ante nivitpaṭhanam |

11.

2. pacchaḥ | tāsāṃ nividāṃ dvādaṣapadarūpāṇām ekaikasmin
pade 'vasānaṃ vidhatte | paccho vai etc.
devāḥ purā yajñam pacchaḥ pādaṣaḥ samabharan | ekaikam bhā-
gaṃ krameṇa saṃpāditavanta ity arthaḥ | tasmād etā nivido 'pi pā-
daṣaḥ ṣaṅsanīyāḥ |

4. „na nividaḥ | dvādaçasu nivitpadeshu kasyāpi padasyātikramaṃ nishedhati | na nividaḥ etc.

ekam api padaṃ na parityajed ity arthaḥ |

6. na nividaḥ pade | viparihāro viparyāsaḥ | nividaḥ sambandhi yat padadvayaṃ tan na viparihamet | viparītatayā na paṭhet |

7. samasyet | padayoḥ saṃçleshaṇe yajñasyāyuḥ saṃhṛitam bhavet | yajño vinaçyed ity arthaḥ | tato yajamāno mriyeta | tasmāt padadvayaṃ na saṃçleshayet || anena nishedhena sarveshām padānām parasparaviçleshaṇaprāptau madhyamayor dvayoḥ saṃçleshaṃ vidhatte | predam etc.

9. na tṛicam | nivitpadānām prakshepasyāçrayasūkte kaṃcin niyamaṃ vidhatte |

tisra ṛico yasmin sūkte tat tṛicam | catasra ṛico yasmin sūkte tac caturṛicam | tādṛiçam ubhayavidhaṃ sūktam atikramya nividdhānaṃ nivitpadānām prakshepaṃ na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācīne sūkte nividaṃ na dadhyāt | kiṃtūbhayasminn eva dadhyād iti | nividaḥ sambandhi yad ekaikam eva padaṃ tad eva praty ṛicam prati sūktaṃ ca samartham bhavati | yasmād īdṛiçaṃ sāmarthyam ity uktārthopasaṃhāraḥ | adhike sūkte nivitpadeshu prakshipteshu nividaiva stotrātiçaṅsanaṃ kṛitam bhavati | ṛicaṃ nāpeksheta tad ity arthaḥ |

10. ekam pariçishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva tṛitīyasavane nividam prakshipet |

12. na sūktena | yat sūktaṃ nividdhānārhaṃ nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalaṃ tat sūktaṃ na paṭhed ity arthaḥ || pramādān nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntyā prasaktaḥ | taṃ nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anushṭhānam prāpnuyāt | tad vismṛitanivitkaṃ sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad vismṛitanivitkaṃ sūktaṃ vāstuham eva | vāstuçabdena nividaḥ sthānam ucyate | tasya sthānasya ghātakaṃ tat sūktaṃ tataḥ punaḥpāṭhasya na yogyam |

13

2. aṭhāsya | athāgnyādīnāṃ vasvādīnāṃ ca chandovibhāgānantaram asya Prajāpateḥ svabhūtam anushṭubākhyaṃ yac chanda āsīt | tām anushṭubham udantam abhi yajñasya kaṃcit prāntadeçam abhilakshyodauhat | apasāritavān | kutra deça iti | tad ucyate | achāvākīyām abhīti | achāvāka vadasvety evam adhvaryuṇokto 'chāvāko yam brūte seyam ṛig achāvākīyā | tām abhilakshyodūḍhavān | anushṭubham achāvākīyāṃ kṛitavān ity arthaḥ |

paryāharat | sa tu tasmin somayāge 'graṃ çreshṭham prārambharūpaṃ yan mukham asti tad abhilakshyānushṭubham paryāharat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartṛika eva çomayāge tatsavaneshv anushṭubho mukhyatām akalpayat | tasmād idānīm api yatra kvāpi yāge yajño yajamānavaço bhavati sa yajño 'pi kalpata eva | avaikalyenānushṭhāsyāmīty abhipretyānushṭubhaḥ savanānām ādau prayoge sati yajñasya yajamānavaçatvam | tatra yajño vaikalyarahito bhavatīty arthaḥ |

5. vaçī | svavaçaḥ |

14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsavane sambandhiny upāsmai gāyatā nara ityādyṛigāçrayaṇena sāmagaiḥ stūyamāne sati so 'yam Agner mṛityuprāptikālaḥ | tadānīm Agnir mṛityuṃ parihartum anushṭupchandaskayā pra vo devāyāgnaya ity etayarcājyaçastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis tadānīm eva mṛityum paryakrāmat | atikrāntavān | tato 'gninā hotrājyāçastre çasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā so 'gnir mṛityum parihartuṃ vāyav ā yāhītyādikena saptatṛicātmakena praügaçastreṇānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyaṃdine | prātaḥsavanān nirākṛito mṛityur uccā te jātam andhasa ityādike madhyaṃdinapavamānastotre gīyamāne sati tasmin kāle tam Agniṃ hotāram asīdat | prāptavān | tadānīṃ so 'gnir hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā marutvatīyaçastram prārabdhavān | tat tenānushṭupprayogeṇa tadānīm eva mṛityum atikrāntavān | mādhyaṃdinapavamānān nirākṛito mṛityur mādhyaṃdinasavanasambandhini marutvatīyaçastre çasyamāne sati çaṃsitāram Agniṃ hotāram prāpsyāmīti vicārya tatra bṛihatīchandaskāsv ṛikshu gīyamānāsu tam Agniṃ sattum prāptuṃ nāçaknot | tatra hetur ucyate | bṛihatīchandaskā ṛicaḥ prāṇasvarūpā eva | tat tena kāraṇena prāṇān eva vyavaituṃ viyojayitum mṛityur nāçaknot | prāṇābhimāninībhir bṛihatībhiḥ prāṇānāṃ rakshitatvāt | bṛihatyaç ca marutvatīyaçastrānantarabhāvini nishkevalyaçastre bahavo vidyante tāç ca sarvasminn eva mādhyaṃdine savane mṛityupraveçaṃ nivārayanti | yasmād evam bṛihatyo mṛityupraveçaṃ nivārayituṃ samarthāḥ | tasmān mādhyaṃdinaprayoge hotā bṛihatīchandaskāsv ṛikshu stotriyeṇaiva tṛicena çastram prārabheta | yasmiṅs tṛice sāmagaiḥ stotraṃ gīyate so 'yaṃ tṛicaḥ stotriyaḥ | tena tṛicena prārambhe sati tatratyānāṃ bṛihatīnām prāṇarūpatvāt prāṇān evābhilakshya çastraprārambhaṃ kṛitavān bhavati |

3. taṃ tṛitīyapavamāne | trishu pavamāneshu bahishpava-

mānaḥ prathamo mādhyaṃdinapavamāno dvitīya ārbhavapamānas tṛitīyaḥ | mādhyaṃdinasavane praveshṭum aṣakto mṛityuḥ svādishṭhayety etasminn ārbhavākhye tṛitīyapavamānastotre tṛitīyasavanagate sāmagair gīyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis taṃ vārayitum anushṭupchandaskayā tat savitur vṛiṇīmaha ity etayarcā vaiṣvadevākhyaṃ ṣastram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannaṃ sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagair gīyamāne sati tṛitīyapavamānān nirākṛito mṛityus tam Agniṃ hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiṣvānarāya pṛithupājase vipa ityādinā vaiṣvānarīyeṇa sūktena marutvatīyaṣastraprārambhaṃ kṛitavān |

15.

1. Indro vai | atha marutvatīyaṣastram ārabhyate | tatrāyaṃ saṃgrahaṣlokaḥ || pratipadanucarāv anupragātho harinibhāvo 'tha Bṛihaspater dhruvaṣ ca | dhruvavidhivihitās tathatha dhāyyā vitananaṃ atra marutvatīyasūkte || tatrā tva ratham iti marutvatīyasya pratipadanushṭuptām praṣaṅsitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāl loke 'pi pūrvedyur amāvasyāyām pitṛibhyaḥ kriyate | uttaram ahar uttarasminn ahani pratipaddine darṣapūrṇamāsayāgadine devān yajante |

2. te 'bruvan | Indraṃ labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayaṃ sarvathā somasyābhishavaṃ karavāma | tathā vāva tenaiva prakāreṇāṣishṭham āṣutamam atiṣīghraṃ yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgīkṛitya te sarve 'bhyashuṇvan | abhishavaṃ kṛitavantaḥ | tādṛiṣās te devā ā tvā rathaṃ yathotaya ity anenaiva mantreṇa tam Indram anushṭubhaḥ sakāṣād abhishavadeṣam praty āvartayan | atra kiṃcid āvṛittivācakam ā vartayāmasīti padadvayaṃ ṣrūyate | tatsāmarthyād Indrasyāvṛittir abhūt | idaṃ vaso sutam andha ity asmin mantrapāde sutakṛityām abhishavavācinā sutaṣabdenaibhyo devebhya Indra āvir abhūt | prakaṭo 'bhūt | indra nedīya ed ihīti mantragatena samīpāgamanavācinā nedīya ihīti padadvayenainam Indraṃ yāgadeṣamadhyam prāpitavantaḥ | anenārthavādena tattanmantravidhir unneyaḥ | etad evābhipretyāṣvalāyana āha | marutvatīyaṃ ṣastraṃ ṣaṅsed adhvaryo ṣoṅsāvom iti mādhyaṃdine ṣastrādishv āhāvaḥ | ā tvā rathaṃ yathotaya idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarāv indra nedīya ed ihītīndranihavaḥ pragāthaḥ (5, 14, 12) iti || yena tṛicena ṣastram prārabhyate so 'yaṃ tṛicaḥ pratipad ucyate | tadanantarabhāvī tṛico 'nucaraḥ | atrā tvā ratham idaṃ vasav ity etau tṛicau pratipadanucarau drashṭavyau | tata ūrdhvam indrani-

havākhya indra nedīya iti pragātha ṛigdvayātmako drashṭavya ity arthaḥ |

16.

1. Indraṃ vai | pūrvoktam indra nedīya ityādikam pragāthaṃ śaṅsitum ākhyāyikām āha | Indraṃ vai etc.

17.

1. brahmaṇaspatyam | athāsmin marutvatīyaçastre pra nūnam brahmaṇas patir ityādikam pragāthaṃ vidhatte | brahmaṇaspatyam etc.

dvayor ṛicoḥ samūhaḥ pragāthaḥ | tathā cāçvalāyana āha | tṛicāḥ pratipadanucarā dvṛicāḥ pragāthāḥ (5, 14, 7) iti | ṛigdvayam evānushṭhānakāle tṛicarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena tṛicarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eshā bṛihatīchandaskā | dvādaçāksharena tṛitīyapādenāshṭākshara-ïç caturbhir yuktatayā shaṭtriṅçadaksharasampatteḥ | seyam ṛik sakṛit paṭhanīyā | punar api tatratyam ashṭāksharaṃ caturthapādaṃ dvir āmnāya shoḍaçāksharo 'rdharcaḥ sampādanīyaḥ | itarasyām ṛici prathamapādo dvādaçāksharo dvitīyapādo 'shṭāksharaḥ | etat sarvam militvā dvitīyā bṛihatī sampadyate || tatratyam antimam ashṭāksharapādaṃ dvir abhyasya samāmnāta uttarārdhe dvādaçāksharam prathamapādam ashṭāksharam uttarapādaṃ ca paṭhitvā tṛitīyā bṛihatī ca sampādanīyā | ayam eva pragrathanaprakāra indra nedīya ed ihīty atrāpi pragāthe yojanīyaḥ || tāv etau pragāthau punarādāyam punaḥ-punaḥ paṭhitam eva pādam ādāyādāya çasyete | sāmagais tu mādhyaṃdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā çaṅsanam ayuktam | na hy atra kvacid api sāmagair astutam mantrajātam punaḥ-punar ādāya çasyamānaṃ dṛishṭam | evaṃ sati kasmāt kāraṇād astutayor atra çaṅsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anuktvaiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaçastraṃ yad asti tad etat pavamānoktham mādhyaṃdinapavamānasambandhi çastram | atra mādhyaṃdinapavamānastotra uccā te jātam andhasa ityādishu shaṭsu gāyatrīshu prathamaṃ stuvate | tataḥ punānaḥ sometyādishu shaṭsu bṛihatīshu stuvate | yady api dvṛicātmakaḥ pragāthas tathāpi pūrvoktanyāyena pragrathya tisro bṛihatyaḥ sampādanīyāḥ | tāsu ca rauravasāma prāg udgātavyaṃ tata upari yaudhājayasāma gātavyam | evaṃ sati tisro bṛihatyaḥ sāmadvayārthaṃ dvir āvartyamānāḥ shaṭ sampadyante | tathā pra tu dravetyādishu tisṛishu trishṭupsu stuvate |

evaṃ sati sa esha mādhyaṃdinapavamānas trichandā bhavati | gāyatrībṛihatītrishṭubrūpāṇaṃ trayāṇāṃ chandasāṃ sadbhāvāt | tathā sa pavamānaḥ pañcadaṣastomopetaḥ | tasya ca stomasya prakāraṣ Chandogabrāhmaṇa evam āmnāyate | pañcabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 4, 1) iti | asyāyam arthaḥ | ṛicātmakam ekaṃ sūktaṃ trir āvartanīyam | tatra prathamāvṛittau prathamāyā ṛicas trir abhyāso vidheyaḥ | dvitīyāvṛittau madhyamāyāḥ | tṛitīyāvṛittau caramāyāḥ | evam pratisāma sāvṛittābhiḥ pañcadaṣabhir ṛigbhir upetatvāt pañcadaṣastoma iti || evaṃ saty atra codyavādina āhuḥ | he hotas ta esha yathoktalakshaṇaḥ pavamānaḥ katham marutvatīyaṣastreṇānuṣasto bhavati | anuṣaṅsanaṃ ca nyāyyam | yathā vāva stotram evaṃ ṣastram iti nyāyāt | ato 'tra stotraṣastrayor vailakshaṇyam ayuktam iti codyāntaram || tatra dvitīyasya codyasya tāvad uttaraṃ darṣayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaṣastrasya pratipadrūpe tṛice prathamā ṛig anushṭup | ye evottare pratipadaḥ pratipadrūpe dve ṛicau gāyatryau vidyete yaṣ cānya idaṃ vaso sutaṃ andha ity anucarākhyas tṛico gāyatraḥ | etābhir eva pañcabhir gāyatrībhir asya hotuḥ pavamānastotragatā gāyatryo 'nuṣastā bhavanti | indra nedīya iti yo 'yam indranihavaḥ pragātho yaṣ ca pra nūnam brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarābhyām pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena bṛihatīsampādanasyobhayatra samānatvāt | yatra trishṭubhām anuṣaṅsanaṃ tad uparishṭād abhidhāsyate || atha prasaṅgāt prathamacodyasyāpi parihāraṃ darṣayan punaḥ-punarādānasyopayogaṃ darṣayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛihatyaḥ pragrathanena sampāditās tāsv evaitāsu bṛihatīshu rauravākhyena yaudhājayākhyena ca sāmnā punaḥ-punaḥ paṭhitam eva pādam ādāya stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādam ādāya ṣasyete | tathā ca saty ayaṃ hotā svakīyena ṣastreṇa stotram anugachati || idānīṃ trishṭubhām anuṣaṅsanaṃ darṣayati |

7. ye eva trishṭubhau | yathā sāmidhenīshu prakshipyamāṇānām ṛicāṃ dhāyyeti saṃjñā | evam atrāpi | tathā saty agnir netā bhaga iva kshitīnām ity ekā dhāyyā, tvaṃ soma kratubhir ity aparā | ye eva trishṭupchandaske dhāyye vidyete yac ca trishṭupchandaskaṃ janishṭhā ugra ityādikaṃ nividdhānaṃ sūktam | nividām padāni dhīyante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sūktagatābhir dhāyyāsahitābhis trishṭubbhir asya hotuḥ stotragatās trishṭubho 'nuṣastā bhavanti |

18.

1. dhāyyāḥ | marutvatīyaçastre prakshepaṇīyā ṛico vidhatte | dhāyyāḥ etc.

agnir netety ekā | tvaṃ soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ çaṅset |

9. tad dhaike | tad dha tatraiva tṛitīyadhāyyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etāṃ vaishṇavīṃ tṛitīyāṃ dhāyyāṃ çaṅset | na tu pinvanty apa ity etām |

13. vṛishṭivani | atra pinvanty apa iti padaṃ çrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padaṃ vṛishṭivani | vṛishṭisambhajanakārīty arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutāṃ vācakam padam | tad api vṛishṭyanukūlam | purovātasya vṛishṭyaṅgatvāt | atyaṃ na mihe vi nayanti vājinam iti tṛitīyapāde vinītavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛishṭipātanaṃ lakshyate | kiṃca yad vinītavat padaṃ tad vikrāntavad ity amum artham ācashṭe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padaṃ tad vaishṇavam | vishṇusambandhi | idaṃ vishṇur vi cakrama iti çrutyantarāt | tathā sati vaishṇavyās tṛitīyasyā upasadaḥ sambaddham api bhavatīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padaṃ vidyate | tatrendro vājiçabdārthaḥ | vṛishṭidvārānnapradatvena vājo 'nnam asyāstīti vaktuṃ çakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛishṭer anukūlāni vṛishṭivani mārutaṃ vaishṇavam aindraṃ ceti | tasmād atra pūrvoktadosho nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatīchandaskatvāj jāgatasya tṛitīyasavanasya yogyā | tādṛiçī satī hotrā madhyaṃdine çasyate | tasmād eva kāraṇād idaṃ loke dṛiçyate | sāyaṃkāle goshṭhe vraje ye paçavas tishṭhanti te sāyaṃgoshṭhāḥ | bharatānām ṛitvijām paçavas tādṛiçāḥ santo madhyaṃdine saṃgavinīṃ saṃgavakālayogyāṃ çālāṃ āyanti | prāpnuvanti | ye paçavaḥ kshīraṃ duhanti te sāyaṃ gṛihe samāgachanti | ye tu na duhanti te sāyaṃ vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharmakālīnasaṃtāpanivāraṇāya nirmitāṃ saṃgavakālayogyāṃ çālām āgachanti | tad etan madhyāhnapāṭhanimittam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ çrūyante so 'yam marutvatīyaḥ pragāthaḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ çrūyante | tam imaṃ çaṅset | paçūnām prāvaraṇarāhitye 'py araṇye saṃcārakāle vāyavo 'nugṛihya na tān bādhante | tatsambandhān Marutām paçutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīshv ṛikshu bhāgadvayaṃ kṛitvā dvayor bhāgayor madhya indro marutvān ity etāṃ nividam prakshipet | nanv etasminn ekādaṣarce sūkte samabhāgo na sambhavatīti cet | tarhi prathamabhāge kāṃcid adhikāṃ ṣastvā tata ūrdhvam prakshipet | ekām bhūyasīshu [1]) ṣastvety uktatvāt |

7. ṣvargasya | yeyaṃ nivid asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe ṣrameṇa punaḥpunaḥ ṣvāsaṃ karoti tadanukāriṇaṃ svaraṃ kṛitvā tathaiva paṭhet | evampaṭhe saty asya yajamānasya yaḥ pumān priyaḥ syāt sa pumān enaṃ yajamānam upaiva samīpa eva nigṛihṇīta | svīkuryat || iti na esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamāṇaprayogeṇa sāṃkaryaparihārāya svargakāmasyety uktiḥ |

8. yaḥ kāmayeta | kshatriyajātya vaiṣyajāter vadhaṃ kāmayamāno yajamāno nividā sūktaṃ trir viṣaṅset | tad uktam bhavati | sūktasyādau madhye cānte ca nividaṃ dadhyāt | tad uktaṃ sūktavichedakaṃ ṣaṅsanam iti |

10. ya u kāmayeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayoḥ sambandhinīr viṣaḥ prajāḥ paryavachinadāni parito vichinnāḥ karavāṇīti kāmayeta | svasmāt pūrvabhāvinyaḥ pitṛipitṛivyamātulādayo yāḥ prajāḥ svasyottarabhāvinyaḥ putrajāmātrādayo yāḥ prajās tāsāṃ sarvāsām avachedaṃ karavāṇīty arthaḥ | yadvā | ubhayato mātṛipakshe pitṛipakshe ca vidyamānānām prajānām avachedaṃ virodhaṃ karavāṇīty evaṃ yo hotā yajamānaṃ dveshṭi | sa hotā nividam ubhayato nividā ādāv ante ca vyāhvayīta | vividham āhvānaṃ kuryāt | ādāv api ṣoṅsāvom ity etam āhvānamantram paṭhed ante 'pi tathā paṭhed ity arthaḥ | tathā saty enaṃ yajamānam pūrvaparabhāgayor mātṛipakshapitṛipakshayoṣ ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaraṃ tarhi tadā prabhṛity ete ha Maruta eva ṣastrabhāgino 'bhūvann iti ṣeshaḥ | tataḥ pūrvam mādhyaṃdinasavane nishkevalyanāmake ṣastre kevalendradevatāke ubhe āsatuḥ | na tu tatra Marutām praveṣa āsīt | tasmād idānīm praveṣa indrakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide ṣastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaṣastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyaṃ graham adhvaryur gṛihṇāti | hotā pra va indrāya bṛihata ity etam marutvatīyam pragāthaṃ ṣaṅsati, janishṭhā ugra ityādikam

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatīyaṃ sūktaṃ çaṅsati, indro marutvān ityādikām marutvatīyāṃ nividaṃ sūkte prakshipati | graihagrahaṇādisūktaçaṅsanānte marutsambaddhā sā Marutām bhaktir bhāgaḥ |

21.

1. **Indro vai** | atha nishkevalyākhyaṃ çastraṃ vidhātavyaṃ | tasya cāyaṃ saṃgrahaçlokaḥ || stotre yo-yo 'nurūpaç ca dhāyyā prāgāthikaṃ tathā | nividdhāntyasūktaṃ ca nishkevalye prakīrtitam iti |

sa Prajāpatiḥ | tataḥ Prajāpatir idam abravīt | madīye mahattve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhavishyāmīti | tata Indra idam abravīt | he Prajāpate svātmānam uddiçya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaçabdavācyatvaṃ sarvatra prasiddham | ata eva çrutyantare pratigrahamantrabrāhmaṇa evam āmnāyate | ka idaṃ kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaçabdasya sukhavācitvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | çrutyantare 'py etad āmnātam | Indro Vṛitram ahan, taṃ devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. **uddhāram** | he devā uddhāram | utkarshaṃ nimittīkṛitya yaḥ puṅsām pūjāviçesho kriyate sampādyate so 'yaṃ satkāra uddhāraḥ | taṃ satkārabhāgam me madartham uddharata | pṛithak kuruteti | yathetyādinā laukikadṛishṭānta ucyate | yo vai bhavati yaḥ pumān bhavaty aiçvaryam prāpnoti, yaç ca çreshṭhatāṃ vidyācārādiprayuktavaiçishṭyam açnute | sa prāptaiçvaryo viçishṭaç ca sarveshām madhye mahān bhavati | sa tādṛiçaḥ purusha etarhy apīdānīm api yathā viçishṭapūjārūpam bhāgam icchati tathāyaṃ Indro 'py adhyāhāraḥ |

pṛishṭham | sāmnām madhye pṛishṭhastotranishpādakam bṛihadrathaṃtaravairūpādikam | tato devā asmā Indrāya tam uddhāram māhendragrahādikaṃ yajñād udaharan | tad etac chākhāntare 'py āmnātam | sa etam māhendram uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. **tān īkshataiva** | anugrahadṛishṭyāvalokitavān eva |

22.

1. **vāvātā** | madhyamajātīyā | rājñāṃ hi trividhāḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvāteti | adhamajāteḥ parivṛiktir iti | ata evāçvamedhe 'çvam prati rājastrīṇāṃ kartavyaviçesha etair nāmabhir āmnātāḥ | bhūr iti mahishī bhuva iti vāvātā suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

[5] tasmāt striyaḥ | tasmāl loke 'pi priyāḥ striyaḥ sarvam avagantavyaṃ vṛittāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantuṃ suçakam | tasmād u tasmād eva kāraṇāt priyā stry anurātraṃ rātrisamaye viviktavelāyām patyau sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyāḥ sambandhaḥ kṛitaḥ | tasmāt kāraṇād yad vāvānety eshāpy ṛiñ nishkevalyaçastre dhāyyātvena çaṅsanīyā |

7. senā | purvatrāsyendrasya priyā jāyā vāvātā Prāsahā nāmeti yeyam uktā seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārupeṇa vartate | indrajāyāyāḥ senābhimānitvāt | tac ca çākhāntare samāmnātam | Indrāṇī vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ çvaçuraḥ | Prajāpater indrotpādakatvāt | tathā cānyatra çrūyate | Prajāpatir Indram asṛijatānujāvaraṃ devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya purushasya yuddhārthino yā svakīyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāṅs tasyāḥ svakīyāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'tite bhumav avasthitaḥ kiṃcit tṛiṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām parakīyāṃ senām abhilakshyāsyet | bāṇavat kshipet | tatrāyam mantraḥ | Prāsahe Kas tvā paçyatīti | he prāsahākhya indrajāye Kaḥ Prajāpatis tvadīyaḥ çvaçuras tvāṃ cakshushā paçyatīti | anena mantreṇa tṛiṇe kshipte sati parasenāyā bhaṅge dṛishṭānta ucyate | tat tasmin vivakshitārthe yathaivādo nidarçanam bhavati tathā kathayāmaḥ | anucānānām īçānāṃ vā gṛiheshu yuvatiḥ snushā çvaçuraṃ dṛishṭvā tasmāl lajjamānā lajjām prāpnuvatī nilīyamānā vastrāvaguṇṭhanahastādyaṅgasaṃkocena tirohiteva satī yathā gṛihābhyantaram āgachati | evam eva sā parakīyā senābhimantritatṛiṇarūpāstraprakshepeṇa bhajyamānā satī tatratatrāraṇyaparvatādishu nilīyamānā tirohitā satī svakīyaṃ deçam eti | kutrāyam itarasenābhaṅga ity āçaṅkya yatraivam ityādinā pūrvokta evārthaḥ spashṭīkṛitaḥ |

8. virāḍ yājyāstu | tato devās trayastriṅçadaksharāṃ virāṭchandaskām piba somam ity etāṃ yājyām prārthitavantaḥ || yady apy asyā yājyāyās trayastriṅçad aksharāṇi sākshān na dṛiçyante tathāpi saṃyogāksharādivibhāgena saṃkhyā pūraṇīyā |

10. avirājā | hotā virāḍvyatiriktagāyatryādichandoyuktāṃ yājyām paṭhitvā tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt saṃyogaḥ sambhūtas tasmāt sāma yuktābhis tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ kurvanti | tasyaiva vyākhyānaṃ tisṛibhir udgāyantīti | audgātraṃ karma kurvantīty arthaḥ | ata eva çākhāntare çrūyate | ekaṃ sāma tṛice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannaṃ tathāpy uttarākhye grantha āmnāteshu tṛiceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyāṃ yat sāmotpannaṃ chandaḥsāmagranthe samāmnātaṃ tad avalokya tatsādṛiçyena dvitīyatṛitīyayor ṛicor gānaṃ samūhanīyam | etad api çākhāntare vihitam | yad yonyāṃ tad uttarayor gāyatīti | tasmād audgātraṃ karma tisṛibhir nishpadyate |

2. sāman bhavati | ṛiksāmayor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiço bhavati |

3. yo vai | yaḥ pumān bhūtim aiçvaryam prāpnoti yaç ca vidyāvṛittābhyāṃ çreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛishṭir bhavati | anyathā sarve janās tam asāmanyaḥ pakshapātīti nindanti |

4. te vai | ta eva vakshyamāṇāḥ çastrāvayavāḥ pañcasaṃkhyākā anyat pṛithag eva çastrarūpam bhūtvā vartante | tathā hiṃkārādayaḥ pañca sāmāṅçā vaiçvadevāvayavā anyat pṛithag eva sāmasvarūpam bhūtvā vartante | te ca çastrasāmanī svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhāvaḥ çoṅsāvom iti mantraḥ | stotriye tṛice prathamamadhyamottamās tisra ṛicaḥ | yājyānte paṭhitavyo vashaṭkāraḥ | tad etat pañcakaṃ çastrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ çabdo hiṃkāraḥ | prastotrā gātavyaḥ sāmāvayavaḥ prastāvaḥ | udgātrā gātavya udgīthaḥ | pratihartrā gātavyaḥ pratihāraḥ | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakaṃ stotrasvarūpam | ataḥ sāmasādṛiçyena nishkevalyaçastram praçastam |

7. ātmā vai | yena tṛicena sāmagāḥ stuvanti sa stotriyas tṛico nishkevalyaçastrasya prārambhe çaṅsanīyaḥ | sa cātmā vai gṛihasthasthānīya eva | stotriyaṃ tṛicam anu dvitīyo yas tṛicaḥ çasyate so 'yam anurūpaḥ | sa ca prajā putrapautrādisthānīyaḥ | yeyaṃ dhāyyā çastre prakshepaṇīyā sā patnīsthānīyā | yaḥ pragāthaḥ sa paçusthānīyaḥ | yan nividdhānīyaṃ sūktaṃ tad gṛihasthānīyam |

24.

1. stotriyam | abhi tvā çūra nonuma ity asmin pragāthe tṛicaṃ sampādya sāmagāḥ stuvanti | so 'yaṃ stotriyaḥ | tam ādau çaṅset |

2. madhyamayā | atyuccatvam atinīcatvaṃ ca yasyāṃ vāci nāsti sā madhyamā | yāvatā dhvaninā devayajanadeçasthāḥ çriṇvanti, na tadbahirdeçasthās, tāvantaṃ dhvaniṃ kuryāt |

3. anurūpam | stotriyeṇa sadriças trico 'nurūpaḥ | sa cātrābhi tvā pūrvapītaya indra stomebhir āyava ity esha pragāthaḥ | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatakatvāc cānurūpatvam |

5. dhāyyām | tato yad vāvānety etasyā dhāyyāyāḥ çaṅsanaṃ vidhatte |

7. aprativādinī | patyuḥ pratikūlaṃ vadatīti prativādinī | tadviparyayeṇānukulavādinī bhavati || pibā sutasya rasina ity etam pragāthaṃ vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitatvādidosharahitayā çrāvyeṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharaṇapratipādakaṃ granthajātaṃ Sauparṇam ākhyānam iti paurāṇikā ākhyānavidaḥ kathayanti |

2. jāgatā hi | na ca dīkshātapasor jagatyā samānītayoḥ satoḥ paçūnāṃ tadubhayakāraṇatvaṃ katham iti çaṅkanīyam | paçūnāṃ jāgatatvena jagatīdvārā dīkshāsambandhasambhavāt | jāgatatvaṃ katham iti cet | jagatyā paçūnām ānītatvād iti drashṭavyam | ata eva çākhāntare jagatīm prakrityaivam āmnātam | sā paçubhiç ca dīkshayā cāgachat, tasmāj jagatī chandasām paçavyatamā, tasmād uttamā, tasmāt paçumantaṃ dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

26.

1. preti | praçabda eko mantraḥ | āçabdo dvitīyo mantraḥ | tadubhayapradarçanārtham itiçabdadvayam | ubhayasamuccayārthaṃ cakāradvayam | kshemeṇa somam prāpnuhi punar api kshemeṇāgachety ayam āçīrvādo mantradvayasyārthaḥ |

2. sā patitvā | gāyatrī patitvotpatanena somam prāpya Gandharvān svānabhrājādīn somarakshakān āsphoṭanāyudhapradarçanādinā bhīshayitvā bhītyā teshv apasriteshu svayam pakshirūpā satī svakīyābhyām padbhyām mukhena ca somaṃ samyag grihītavatī | svānabhrājādīnāṃ somapālakatvam ādhvaryave somaprakaraṇe mantratadbrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre Hasta Suhasta Kriçānav, ete vaḥ somakrayaṇās tān rakshadhvam (Ts. 1, 2, 7) iti mantraḥ | Svāna Bhrājety āhaite vā amushmiṅl loke somam arakshan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. ṣalyakaḥ | tac ca nakhaṃ ṣalyako markaṭaṣarīraparimitaḥ ṣalalyākhyo mṛiga āsīt | yasya mṛigasya puchasamīpe bahavo romaviṣeshāḥ prādeṣaparimitās tīkshṇāgrā lohamayā utpadyante sa ṣalyakaḥ | yasmād ayaṃ nakhād utpannas tasmāt sa nakham iva | tīkshṇāgraromopetaḥ | tatra chinnanakhapādapradeṣe yad vaṣam medo 'sravat sā vaṣā medhyā kācid ajā avyādipaṣushv āsīt | tasmād gāyatryā utpannatvāt sā vaṣā havir iva | devatāyogyaṃ havir evāsīt | tac ca havishṭvaṃ ṣākhāntare ṣrūyate | tām aviṃ vaṣām Ādityebhyaḥ kāmāyālabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandharveṇa visṛishṭo bāṇaḥ so 'pi nakhasaṃghaṭṭanena kuṇṭhitāgro bahudhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ ṣalyaḥ kṛishṇāyasanirmito bāṇāgre sthāpitaḥ | tasya ca ṣalyasya yad anīkam mukhaṃ saṃghaṭṭanena kuṇṭhitam āsīt | so 'yaṃ ṣalyatadanīkobhayātmako bāṇabhāgo nirdaṅṣī daṅṣanāsamarthaḥ sarpo 'bhavat | jalamadhye saṃcarato dundubhākhyasya sarpasya visharahitatvād daṅṣanasāmarthyaṃ nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yaṃ saho vegas tasmāt sahaso bāṇavegāt svaja ubhayataḥṣirāḥ sarpo 'bhavat | tasya bāṇasya mūle yāni parṇāni kaṅkapatrāṇi te manthāvalā abhavan | ye jīvaviṣeshā vṛikshaṣākhāsv adhomukhā avalambante te manthāvalāḥ | tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuviṣeshās te gaṇḍūpadā abhavan | avaskārādisthāneshu ye sarpavaj jāyante te gaṇḍūpadāḥ | tasmin bāṇe yat tejanaṃ lohapatravyatiriktaṃ kāshṭhaṃ so 'ndhāhir abhavat | dṛishṭirahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmībhyām | jāmiṣabdo jātivācī | tulyajātibhyām ity arthaḥ |

2. pūrvābhyāṃ savanābhyām | ayam arthaḥ sarvo 'pi ṣākhāntare saṃgṛihyāmnātaḥ | brahmavādino vadanti: kasmāt satyād gāyatrī kanishṭhā chandasāṃ satī yajñamukham paryāyeti. yad evādaḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvinītamā. padbhyāṃ dve savane samagṛihṇān, mukhenaikaṃ. yan mukhena samagṛihṇāt tad adhayat, tasmād dve savane ṣukravatī: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛitīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyanta. āṣiram ava nayati saṣukratvāya (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatryā labdho bhāga iti | sa ucyate | marutvatīyasya ṣastrasyottare pratipadau | ā tvā ratham ity asmin prārambharūpe tṛice prathamāyā uttare ye dve ṛicau pratipadau prārambharūpe vidyete | yaṣ ca idaṃ vaso sutam ity anucararūpas tṛi-

çaḥ | tad evaitad ṛikpañcakam mādhyaṃdinasavane gāyatryai trishṭubhā dattam | tāç ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveçāt sā trishṭub ekādaçāksharā bhūtvā mādhyaṃdinasavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat tṛitīyasavanam avatārayituṃ somāharaṇakathā varṇitā | atha tṛitīyasavanam ucyate | tatra vaiçvadevāgnimārutayoḥ kḷiptiḥ saṃgṛihyate || syād vaiçvadeve Savituḥ punas tu dyāvāpṛithivyārbhavavaiçvadevikā | vaiçvānarīyam Marutāṃ ca çaṃsanaṃ syur jātavedasyam ihāgnimārute || tṛitīyasavanasyādāv ādityagrahaṃ vidhatte | te devā etc.

4. ta Ādityāḥ | vaiçvadevaçastrasya tat savitur vṛiṇīmaha ity eshā savitṛidevatākā pratipat prārambharūpā kartavyā, damūnā deva ityādikā grahasya yājyā | sā ca saṃhitāyām anāmnātatvāt Sūtrakāreṇa (5, 18, 2) paṭhitā | tasyāṃ ca amadann enam ishṭaya iti madidhātuḥ prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathānte prayujyamānaṃ savitā deva iha çravad iha somasya matsad iti madvat padam apy udāharaṇīyam | tayor ubhayoḥ padayoḥ savanadvayarūpayor vilakshaṇatvāt Savituḥ pānam iti vilakshaṇam iti drashṭavyam |

atha tasmin vaiçvadevaçastra ekayā ca daçabhiç ca svabhūta ity etāṃ vāyudevatākām ṛicaṃ vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidhety etad dyāvāpṛithivīyaṃ sūktaṃ takshan rathaṃ suvṛitam ity etad ārbhavaṃ sūktaṃ vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir 'nyā devatāç ca tebhya Ṛibhubhyaḥ prātaḥsavane vāci kalpayishan | somapānaṃ kalpayitum aichan |

3. anirukte | niḥçeshenokto devo niruktaḥ | tādṛiço yayor dhāyyayor nāsti te anirukte | na khalv anayor ṛicor īdṛiço deva iti sahasā nirṇetuṃ çakyate |

tasmād u çreshṭhī | tasmād u tasmād eva kāraṇāl loke 'pi çreshṭhī kaçcid dhanapatir yaṃ svakīyam bhṛityam itarair anaṅgīkṛitam api sarvebhyo rocayituṃ kāmayate tam bhṛityam ācārahīnam pātre pratigrahayogyasthāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devās tebhya Ṛibhubhyo 'paiva svayam apagatā eva santo 'bībhatsantaiva | manasi bībhatsāṃ kṛitavantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | etc

manushyā asmatpaṅktiyogyā na bhavantīti ṣaṅkayety arthaḥ | bībhatsām prāpyaite vakshyamāṇe dve dhāyye antaradadhata | Ṛibhūṇām agnyādīnāṃ ca madhye 'ntardhānaṃ vyavadhānam akurvata | ke te dhāyye iti | ucyate | yebhyo mātā madhumad ity ekā | evā pitre viṣvadevāyety aparā | ayaṃ vena ity etasmāt pūrvam etad ubhayaṃ ṣaṅsed ity arthaḥ |

31.

1. vaiṣvadevam | atha viṣvedevadevatākam ā no bhadrā ity etat sūktaṃ vidhatte |

2. tad ubhayataḥ | tatha saty araṇyasthānīyāṃ dhāyyām ubhayataḥ paryāhvayate | ṣaṅsāvom ity esha mantraḥ paryāhāvaḥ |

6. havinaḥ | hotuṃ kuṣalāḥ purushāḥ |

13. dviḥ pacchaḥ | triḥ prathamāṃ trir uttamām anvāheti vidheḥ sārvatrikatvād asyāḥ paridhānīyāyās trir āvṛittiḥ prāptā | tatra dvayor āvṛittyoḥ pacchaḥ ṣaṅset | ekaikasmin pāde 'vasāyāvasāya ṣaṅsanaṃ kuryāt | tatra pādānāṃ catushṭayena paṣusāmyāt paṣuprāptir bhavati | tṛitīyasyām āvṛittāv ardharcaṣaḥ ṣaṅset | ardharce 'vasāya paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghṛitasādhyau dvau yāgāv anushṭheyau | tatrāgnidevatākā vishṇudevatākā ceti dve yājye | ghṛitāhavano ghṛitapṛishṭho agnir ity āgneyī prathamā yājyā | uru vishṇo vi kramasveti vaishṇavī dvitīyā ghṛitayājyā | asti kaṣcit somadevatākaṣ caruḥ | tasya tvaṃ someti saumī yājyā | tatra pitṛibhiḥ saṃvidāna iti ṣrutatvād iyam pitṛimatī | tāṃ yājyāṃ saumyacarau paṭhet | tasya caroḥ purastād āgneyayājyayā ghṛitayāgaḥ | tad yājyādvayam Āṣvalāyanena (5, 19, 3) paṭhitam |

2. ghnanti | ṛitvijaḥ somam abhishuṇvantīti yad asti so 'yaṃ somasya vadha eva | tatra yaḥ saumyaṣ carur asty, etāṃ saumyacarurūpāṃ tasya mṛitasya somasyānustaraṇīṃ kurvanti | mṛitasya dīkshitasya dahanakāle kāṃcid vṛiddhāṃ gāṃ hatvā dīkshitāvayaveshu gor avayavān avasthāpya dahet | seyaṃ gaur mṛitaṃ dīkshitam anu mṛitatvād dhiṅsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo yogyā tasmāt pitṛimatyā yājyayā saumyayāgasya havir yajet |

5. pratigṛihya | hutaṣeshaṃ saumyaṃ carum adhvaryuṇā dattaṃ hotā pratigṛihya carumadhye sikte bahule ghṛite chandogebhya udgātṛibhyaḥ svayam pūrvabhāvī san svakīyāṃ dehachāyām avekshetа |

33.

1. esha devaḥ | esha iti hastena pradarṣya Rudro 'bhidhīyate |

tat tasmād eva kāraṇād asya Rudrasyaital lokaprasiddhaṃ bhūtaṣabdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyaṃ yat piṇḍarūpam āsīt tad ṛishir Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagṛihṇīta | nigṛihya svaputratvena svīkṛitavān | tasmāt sa Bhṛigur Vāruṇir ity ucyate | Varuṇasyāpatyaṃ Vāruṇiḥ | etad evābhipretya Taittirīyā āmananti | Bhṛigur vai Vāruṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣhad 3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam parushaṣarīrajātam bhūtvā vyasarpat | vividham araṇyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnaṃ yad dravyam asti tat sarvam mameti ṣrutyantare 'pi prasiddham | tathā ca Taittirīyā rudravākyam āmananti | yad yajñavāstau hīyate mama vai tad (Ts. 3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspashṭadevatākā | tata eva raudrī rudradevatākā saty api ghorārthavācakarudrapadābhāvād iyaṃ ṣāntā | tāṃ ṣaṅset |

35.

1. vaiṣvānarīyeṇa | atha vaiṣvānarāya pṛithupājase vipa ity anena sūktenāgnimārutaṣastrasya prārambhaṃ vidhatte | vaiṣvānarīyeṇa etc.

3. adhīyan | ṣaṅsanakāle prāmādikasya varṇādilopārūpasyāparādhasya pratīkāraṃ darṣayati |

adhīyann adhīyānaḥ ṣaṅsanaṃ kurvan hotā yady upahanyād upaghātaṃ varṇalopaṃ kuryāt | tadānīm anyaṃ kaṃcit purushaṃ vivaktāraṃ viviçya vaktuṃ samartham ichet | samīpe 'vasthāpayet | tadānīṃ tam eva purusham aparādhataraṇopāyaṃ setuṃ kṛitvā tam aparādham ullaṅghayati || ayam paksho 'nukalpaḥ | mukhyapakshaṃ darṣayati |

4. tasmāt | yasmāt pramādaṃ kṛitvā vivaktṛipurushasampādanaṃ na mukhyam | tasmād āgnimārute ṣastre na vyuçyam | na paṣcād vivaktavyam | kiṃtu prathamam eva vivaktā viviçya vaktuṃ samartho hotaishṭavyaḥ | prayatnena sampādanīyaḥ || atha pratvakshasaḥ pratavasa ity etan maruddevatākaṃ sūktaṃ vidhatte | mārutam etc.

6. yajñā-yajñā va ity ekaḥ pragāthaḥ | devo va iti dvitīyaḥ | tatra prathame pragāthe tṛicaḥ sampadyate | so 'yaṃ stotriyaḥ | tasmiṅs tṛice sāmagaiḥ stuyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas ṛico 'nurupaḥ | yādṛiṣaḥ stotriyas tādṛiṣam anurūpatvam | tad etad ubhayaṃ ṣastramadhye ṣaṅsanīyam | na tu ṣastrāntareshv iva stotriyānurūpayor ādau ṣaṅsanīyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodevatākaṃ sūktaṃ vidhatte |

4. tasmāt tat | yasmād āpohishṭhīyaṃ tāpaṣamanakāraṇam | tasmāt tac chamayateva hotrā ṣaṅsanīyam | yathā vahniṃ ṣamayan purushaḥ ṣanaiḥ-ṣanaiḥ krameṇa jalaṃ siñcati | evam anenāpi ṣanaiḥ ṣaṅsanaṃ kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhir abhishicya nijā eva svakīyā eva tāḥ prajā ity amanyata | syāṣabdas tacchabdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayitavyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥṣaṅsanena ṣastrasya svakīyatvaṃ sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asyā ṛicaḥ ṣaṅsanaṃ taddevatāstutidvāreṇonnayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛigdvayaṃ devapatnīdevatākaṃ vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvayaṃ vidhatte |

devatāvācirākāṣabdena tadabhidhāyiny ṛig abhidhīyate | tāṃ ṣaṅset | purushasya ṣiṣne 'dhi ṣiṣnasyopari sthitā gudabilaparyantaṃ yaishā sevanī etacchabdopasthapadābhidheyā sirāsti | tāṃ sirāṃ rākākhyā devatā sīvyati | dṛiḍhabaddhāṃ karoti |

8. Pāvīravīm | pāvīravī kanyety etām ṛicaṃ vidhatte |

9. tad āhuḥ | imaṃ yama prastaram ity eshā yamadevatākatvād yāmyā | ud īratām avara ity eshā pitṛidevatākatvāt pitryā |

12. ud īratām | atha tisraḥ pitṛidevatākā ṛico vidhatte | ud etc.

19. vyāhāvam | tatra pṛithak-pṛithag āhāva eva siddhāntaḥ | tatreyam upapattiḥ | pitṛiyajñasya yad aṅgam asaṃsthitam eva vartate 'samāptaṃ tishṭhati tad aṅgaṃ sādhu | samāptaṃ kartavyam | yo hotā pṛithagāhāvaṃ kṛitvā ṣaṅsaty esha hotā pūrvam asaṃsthitam asamāptam pitṛiyajñaṃ saṃsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.
anupānīyāḥ | bhojanād ūrdhvaṃ yat pānaṃ tat paṣcādbhāvitvād anupānam | tatsthānīyā etā ṛicaḥ |

2. mādyantīva | etacchaṅsanakāle 'dhvaryoḥ pratigaramantre viçesham vidhatte |

tasminn anupānīyānām ṛicāṃ çaṅsanakāle hotuḥ çaṅsanaṃ çrutvā devatāḥ sarvā mādyantīva vai | sarvathā hṛishyanty eva | tasmāt kāraṇād etāsv ṛikshu çasyamānāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmodaivety ayam madidhātuyuktaḥ pratigaraṇamantraḥ |

3. yayor ojasā | Āçvalāyana 5, 20, 6.

39.

4. sā vā eshā | yo 'yam pūrvokto 'gnishṭomo 'sti sā vā eshā gāyatry eva | agnishṭomagāyatryoḥ saṃkhyāsāmyāt | gāyatrīgateshv akshareshv yā saṃkhyā saivāgnishṭomagateshu stotraçastreshu | tathā hi | bahishpavamāno mādhyaṃdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry pṛishṭhastotrāṇi | ekaṃ yajñāyajñīyaṃ stotram | evam etāni dvādaça sampannāni | çastrāṇy api tāvanty eva | ājyapraüge nishkevalye marutvatīye vaiçvadevāgnimārute iti hotuḥ çastrāṇi shaṭ | tathā hotrakāṇām api shaṭ | evaṃ stotraçastrasaṃkhyayāgnishṭomasya gāyatrīrūpatvam | . . .

40.

2. pākayajñāḥ | pākayajñāç ca saptasaṃkhyākāḥ | hutaḥ prahuta āhutaḥ çūlagavo baliharaṇam pratyavarohaṇam ashṭakāhoma iti | so 'yaṃ sūtrāntarakārasya [1]) pakshaḥ | Āçvalāyanas tu (Gṛihyasūtra 1, 1, 1) hutādīṅs trīn eva pākayajñān āha || te ca pākayajñā iḷāvidhāḥ | iḷāsadṛiçāḥ | iḍā khalu vai pākayajñaḥ (Ts. 1, 7, 1, 1) iti çrutyantarāt |

3. sāyamprātaḥ | yathā pratidinaṃ kāladvaye 'gnihotrahomas tathā dīkshitasya kāladvaye kshīrapānarūpaṃ vrataṭdānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vantu tebhyo namas tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dīkshito vratapradānam ācarati |

7. payasā | darçapūrṇamāsayor eva guṇavikṛitirūpaḥ kaçcid dākshāyaṇākhyo yajñaḥ | tathā ca çākhāntare darçapūrṇamāsasaṃnidhau çrūyate | dākshāyaṇayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kshīradravyeṇa sāmyam |

9. iḷādadhaḥ | darçapūrṇamāsavikṛitirūpa eva kaçcid iḷādadhanāmako [2]) yajño 'sti | ata evāpastambo darçapūrṇamāsasaṃnidhāv

1) So Baudhāyana.

2) Von iḷā und dadhi.

evam āha | eteneḍādadhaḥ sārvaseniyajño vasishṭhayajñaḥ saunakayajñaś ca vyākhyātā iti | dadhigharmanāmakas tv agnishṭomagataḥ | tayor ubhayor dadhidravyeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishṭomāt prācīnasya karmajātasyāgnishṭomapraveśa ukta iti seshaḥ | athānantaram uparishṭād itareshāṃ kratūnāṃ tatpraveśa ucyate | tatra yo 'yam ukthyaḥ kratus tasya pañcadaśasaṃkhyākāni stotrāṇi | agnishṭomavikṛtatvāt tadīyāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy ukthasaṃjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv apy ayaṃ nyāyo yojyaḥ |

ukthyam apiyantam | tam praviśantam ukthyam anu vājapeyākhyo 'pi kratur agnishṭomam apyeti | prāpnoti | sa hi vājapeyo 'tyukthyo bhavati | ukthyākhyaṃ kratum atikramya vartamānatvāt | ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradvayam | so 'yam ukthyātikramaḥ | tasmād ukthyadvārā vājapeyasya tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasaṃkhyākā rātreḥ paryāyāḥ | te cāpastambenaiva spashṭīkṛitāḥ | atirātram eva shoḍaśinam anu munayas tatra trayodaśabhyaś camasagaṇebhyo rājānam abhirecayati | shoḍaśinā pracarya rātriparyāyaiḥ pracarati | hotṛicamasamukhyaḥ prathamo gaṇo maitrāvaruṇacamasamukhyo dvitīyo brāhmaṇācchaṃsicamasamukhyas tṛitīyo 'chāvākacamasamukyaś caturthaḥ | prathamābhyāṃ gaṇābhyām adhvaryuś caraty uttarābhyām pratiprasthātaisha prathamaḥ paryāya evaṃ vihito dvitīyas tṛitīyaś ceti || asyāyam arthaḥ | atirātrākhyaṃ kratuṃ yadānutishṭhati tadānīṃ codakaprāptaṃ sarvam anushṭhāyānantaraṃ sāyaṃkāle shoḍaśigrahasambandhinaś camasān purayitvā tata urdhvaṃ trayodaśacamasagaṇaparyāptaṃ somam avasthāpya shoḍaśigrahapracāraṃ kṛitvā tata ūrdhvaṃ rātriparyāyaiḥ pracaret | teshu paryāyeshu ca hotṛicamasam ādiṃ kṛitvā yaś camasagaṇaḥ pravartate so 'yaṃ prathamaḥ | maitrāvaruṇacamasasyāditve dvitīyaś camasagaṇo bhavati | brāhmaṇācchaṃsicamasasyāditve tṛitīyaś camasagaṇo bhavati | achāvākacamasasyāditve caturthaś camasagaṇo bhavati | teshu caturshu gaṇeshu prathamadvitīyābhyāṃ gaṇābhyām adhvaryur anutishṭhet | tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatushṭayānushṭhānam ekaḥ paryāyo bhavati | punar api dvitīyatṛitīyaparyāyau tathaivānushṭheyau | teshu paryāyeshu dvādaśa gaṇāḥ sampadyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam | te sarve 'pi pañcadaśāḥ | tadīyastotreshu tṛicagatānām ṛicām āvṛittiviśesheṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaça paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaçasaṃkhyāyā dvirāvṛittyā triṅçatsaṃkhyāyāṃ te sarve paryavasyanti | kiṃca shoḍaçastotre yat sāmāsti tad ekaviṅçam bhavati | tadīyatṛicagatānām ṛicām āvṛittyā sāmagair ekaviṅçastomasampādanāt | yo 'yam atirātras tasyānte saṃdhir etannāmakaṃ stotram | tatra trivṛit stomaḥ sāmagaiḥ paṭhyate | tasya ca stomasya trishu tṛiceshv āvṛittirahiteshu nishpannatvād ṛicāṃ navasaṃkhyā sampadyate | ekaviṅçatisaṃkhyā navasaṃkhyā ca militvā triṅçatsaṃkhyā bhavati | anayā triṅçatsaṃkhyayā pūrvoktatriṅçatsaṃkhyayā vā māsarātrisāmyān māsaḥ sampadyate | māsadhetyādi pūrvavad yojanīyam | evaṃ sati saṃvatsaradvārātirātro 'gnishṭomam praviçati | praviçantam atirātram anu taddvāreṇāptoryāmo 'pi praviçati | sa hy atirātram atilaṅghya stotrādhikyena vartamānatvād atyatirātraḥ | ekonatriṅçat stotrāṇy atirātre 'ptoryāme tu trayastriṅçad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveçaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavājapeyādayo yajñakratavas te sarve 'gnishṭomam prāpnuvanti |

4. tasya saṃstutasya | tasyāgnishṭomasyodgātṛibhiḥ saṃstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikaṃ çataṃ sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānākhyaṃ yat stotraṃ tasya trivṛit stomaḥ kriyate | trivṛitaç cāvṛittirahitatvād vidyamāneshu trishu tṛiceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvaṃ catvāry ājyastotrāṇi | teshv ekaikasminn api vidyamānānāṃ tisṛiṇām ṛicām āvṛittiviçesheṇa pañcadaçastomaḥ sampādanīyaḥ | tathā saty ekaikasmin stotre pañcadaçarca ity | evaṃ caturshu stotreshu militā shashṭiḥ sampadyate | evam prātaḥsavana ekonasaptatiḥ || mādhyaṃdine savane mādhyaṃdinapavamānākhyam ekaṃ stotram | tasyāpi pañcadaçastomayuktatvāt stotriyāḥ pañcadaça sampadyante | catvāri pṛishṭhastotrāṇi | teshu saptadaçastome kṛite saty ashṭashashṭisaṃkhyākāḥ stotriyā bhavanti | ubhayam militvā mādhyaṃdinasavane tryaçītiḥ sampadyate || tṛitīyasavana ārbhavapavamānastotrasya saptadaçastomopetatvāt tasmin saptadaçarcaḥ | yajñāyajñīyastotrasyaikaviṅçastomopetatvāt tatraikaviṅçatiḥ | militvā tṛitīyasavane 'shṭātriṅçat | evaṃ savanatraye militvā navatyādhikaçatasaṃkhyākāḥ stotriyā bhavanti || tatra yā navatis te daçasaṃkhyākās trivṛitaḥ stomāḥ sampadyante | ekaikasmin daçake 'ntimām ekām parityajyāvaçishṭānām ṛicāṃ navasaṃkhyopetatvāt trivṛitstomatvam | tato navasu daçakeshu nava trivṛitstomāḥ | yās tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomaḥ | evaṃ daçasaṃkhyākās trivṛitstomāḥ | athānantaraṃ yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daça trivṛitstomā gaṇanīyāḥ | atha nava-

ter ūrdhvabhāvinyo yā ṛicas tāsāṃ daṣānām ṛicām madhya ekā stotriyodeti | atiricyate | avaṣishṭāsu stotriyāsu trivṛitstomaḥ pariṣishyate | evaṃ saty ekaviṅṣatiṣaṃkhyākās trivṛitstomaḥ | tebhyo 'tiriktā kācid ṛig ity etāvat sampannam | tatraikaviṅṣatitrivṛitstomasaṃgho yo 'sti sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṅṣatisaṃkhyāpūrako 'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate | Ādityasyaikaviṅṣatisaṃkhyāpūrakatvam anyatra ṣrutam | dvādaṣa māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅṣaḥ (1, 30) iti || yat tu satraṃ gavāmayanākhyaṃ tatra yāny ekaviṅṣatyahāni tatsādṛiṣyād api yathoktas trivṛitstomasaṃghaḥ praṣastaḥ | kathaṃ sādṛiṣyam iti | tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāmakaṃ divākīrtyam | tasya purastād daṣāhāny uparishṭād daṣāhāni | evam atrāpi pūrvoktarītyā sampāditānām ekaviṅṣatisaṃkhyākānāṃ trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvān bhavishyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daṣa trivṛitstomāḥ | parāñca uttarabhāvino 'pi daṣa trivṛitstomāḥ | ubhayor daṣakayor madhya esha ekaviṅṣatisaṃkhyāpurakas trivṛitstoma ubhayato 'dhyāhitaḥ pārṣvadvaye daṣakavyāptaḥ sañs tapati | ādityavat prakāṣate | tat tatraikaviṅṣatitrivṛitstomebhya ūrdhvaṃ yāsāv ṛig ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṅṣatisaṃghe 'dhyūḍhā | adhikatvenāvasthāpitā | sa yajamānaḥ | atiriktastotriyārūpaṃ yajamānatvenāvagantavyam | kiṃca tat stotriyārūpaṃ daivaṃ kshatraṃ devasambandhinī kshatriyajātir indravaruṇādirūpā | tat kshatraṃ sahaḥ parābhibhavakshamam balaṃ sainyam | evam agnishṭomaḥ stotriyadvārā praṣastaḥ |

42.

1. devā vai | atha trivṛidādistomacatushṭayadvāreṇāgnishṭomaṃ stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakaṃ Chandogabrāhmaṇam evam āmnāyate | tisṛibhyo hiṃkaroti sa prathamayā | tisṛibhyo hiṃkaroti sa madhyamayā | tisṛibhyo hiṃkaroti sa uttamayodyatī trivṛito vishṭutiḥ (Tāṇḍya 2, 1, 1) iti | asyāyam arthaḥ | upāsmai gāyatā nara iti yaḥ prathamas tṛico davidyutatyā ruceti yo dvitīyas tṛicaḥ pavamānasya te kava iti yas tṛitīyas tṛica eteshu trishu tṛicātmakeshu sūkteshu vidyamānānāṃ navānām ṛicāṃ tribhiḥ paryāyair gānaṃ kartavyam | tatra prathamaparyāye trishu sūkteshu ādyās tisra ṛico gātavyāḥ | dvitīyaparyāye madhyamā ṛico gātavyāḥ | tṛitīyaparyāya uttamā ṛico gātavyāḥ | tisṛibhya iti tṛitīyārthe pañcamī | hiṃkarotīty anena gānam upalakshyate | seyaṃ yathoktaprakāropetā gītis trivṛitstomasya vishṭutiḥ stutiprakāraviṣeshaḥ | tasyā vishṭuter udyatīty evaṃ nāmadheyam iti |

2. pañcadaçena stomena | Siehe 3, 17, 4.

3. saptadaçena stomena | saptadaçastomasya svarūpaṃ Chandogair evam āmnāyate | pañcabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyām ṛici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyām | tṛitīyāvṛittau madhyamottamayoḥ | so 'yaṃ saptadaçastoma iti |

4. ekaviñçena stomena | ekaviṅçastomasya svarūpaṃ Chandogair evam āmnāyate | saptabhyo hiṃkaroti sa tisṛibhiḥ sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ | saptabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tṛicasyottamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛitīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha çishṭānāṃ tu sarvatra trir āvṛittiḥ | so 'yam ekaviñçastoma iti |

43.

5. aher iva | çākalaçabdaḥ sarpaviçeshavācī | çākalanāmno 'heḥ sarpaviçeshasya yathā sarpaṇaṃ gamanaṃ tathaivāyam agnishṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṅçanaṃ kṛitvā valayākāro bhavati | tatra kiṃ mukhaṃ kiṃ vā pucham iti na jñāyate | evam atrāpy aditidevatākasya caroḥ sāmye sati prāyaṇīyodayanīyayor yatarat karma parastāt paçcādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyās tātparyaṃ saṃkshipya darçayati |

6. yathā hy eva | asyāgnishṭomasya prāyaṇam prārambho yādṛiça, evam udayanaṃ samāptir asat | asti | bhavatīty arthaḥ || tatra kaṃcid akshepam udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatrivṛitstomaḥ prātaḥsavanādau prayojyatvāt prāyaṇam upakramarūpam | ekaviñçastomas tu tṛitīyasavanānte prayojyatvād udayanaṃ samāptirūpam | kena kāraṇena te prāyaṇodayane same bhavetām ity akshepaḥ || tatra parihāraṃ darçayati |

8. yo vai | yo 'yam ekaviñçaḥ stomo 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad yasmāt kāraṇāt stomadvayāçrayabhūtav ubhau tṛicau tṛicinau | tṛicatvadharmayuktau | tatra trivṛitstomāçrayasyopāsmai gāyata narā iti sūktasya tṛicatvadharmaḥ prasiddha eva | ekaviñçastomāçrayasya yajñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn ṛicāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tṛicatvaṃ sampādyate | tena tṛicatvadharmopetatvakāraṇena dvayoḥ stomayor ekavidhatvam ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha ādityas tapaty esho 'gnishṭomaḥ | tayor ādityāgnishṭomayor sadṛiçatvāt | katham sāmyam iti | tad ucyate | esho 'gnishṭoma ādityavat sāhnaḥ | ādityo 'hnā saha vartate tathāyam api | tam agnishṭomam yata ekenāhnā samāpayeyus tasmād ādityasyeva sāhna iti krator nāma sampannam |

7. taṃ yad astam | yad yadā prāṇinaḥ sūryodayād ūrdhvaṃ yāmacatushṭayānantaraṃ sūryo 'stam etīti taṃ sūryam astamitam manyante tat tadānīṃ sūryas tatprāgiyukte deçe prakāçarūpasyāhna evāntam itvā samāptim prāpyāthānantaraṃ svātmānaṃ viparyasyate | viparyastaṃ karoti | kathaṃ viparyāsa iti | sa ucyate | avastād asmin deçe rātrim eva kurute parastād āgāmini deçe 'haḥ kurute | ayam arthaḥ | Meroḥ pradakshiṇaṃ kurvann ādityo yaddeçavāsinām prāṇināṃ dṛishṭipatham āgachati taddeçavāsibhir ayam udetīti vyavahriyate | yaddeçavāsināṃ dṛishṭipatham atikramya sūrye gate sati sūryo 'stam etīti taddeçavāsibhir vyavahriyate | atas tasmin deçe rātrir bhavati | ādityena gantavye deçāntare taddeçavāsiprāṇibhiḥ sūryasya dṛishṭatvād ahar bhavati | evaṃ ca sati sūryasya vināçarūpo 'stamayaḥ kadācid api nāstīti siddham |

45.

1. api patnīḥ | taṃ yajñam anushṭhāya patnīnāmikā devatā api samayājayan | patnīsaṃyājānushṭhānam api kṛitavanta ity arthaḥ | yasmād evaṃ devaiḥ kṛitaṃ tasmād eva kāraṇād idānīm api dīkshaṇīyāyām ishṭau codakaprāptaṃ yajñaṃ samāptiparyantam anutishṭhanti | patnīsaṃyājān apy anutishṭhanti | uttarakālīnāñgavyāvṛittaye patnīsaṃyājagrahaṇam | patnīsaṃyājair eva samāptir ity abhipretyoktam ity uktam | taṃ devaiḥ kṛitam anu nyāyam anukramagatam anushṭhānam anu paçcān manushyā apy anvavāyan | avagatavantaḥ | anushṭhitavanta ity arthaḥ |

4. tisraḥ sāmidhenīḥ | tisraḥ sāmidhenya Āçvalāyanena darçitāḥ | upasadyāya mīḷhusha iti tisra ekaikāṃ trir anavānaṃ tāḥ sāmidhenyaḥ (4, 8, 5) iti | Agniḥ Somo Vishṇuç cety etās tisro devatāḥ |

5. ta upavasatham | upavasathaçabdena somayāgasamīpavāsitvāt pūrvasminn ahany anushṭheyo 'gnīshomīyapaçur vivakshitaḥ | tam paçuṃ devā upavasathye 'hani somayāgadināt pūrvedyuḥ prāpnuvan |

7. anūtsāram | uttarottarabhāvī sāra utsāraḥ | taṃ anusṛityānusṛityeti tasyārthaḥ | dīkshaṇīyeshṭeḥ sārabhūtā prāyaṇīyeshṭiḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu drashṭavyam | īdṛiçam uttarottarasāraṃ anusṛitya te devās taṃ somayāgam āyan | prāptavantaḥ |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇā dṛishṭaṃ sāma vāmadevyam | kayā naç citra ā bhuvad ity etasyām ṛicy utpannam | tac ca sāma tṛice gāyanta udgātāraḥ pṛishṭhastotram anutishṭhanti | tatra kaçcit prayogaviçeshaḥ prāyaçcittiḥ |

8. tat tribhir aksharaiḥ | tad vāmadevyaṃ sāma tribhir aksharair nyūnam | kayā naç citra ityādikas tṛico gāyatrīchandaskaḥ | tasya ca chandasas trishu pādeshu pratyekam ashṭāv aksharāṇy apekshitāni | abhī shu ṇa ity etasyāṃ tṛitīyasyām ṛici pratipādaṃ saptaivāksharāṇi | atas tribhir aksharair nyūnatvam | tasya vāmadevyasya sāmnaḥ sambandhini stotra upasṛipya gānam prakramyātmānaṃ svavācakam purusha iti çabdaṃ tredhā vigṛihṇīyāt | pratyaksharaṃ vibhajyaikaikasmin pāde prakshipet | tad yathā | abhī shu ṇaḥ sakhīnām pu | avitā jaritṝṇāṃ ru | çatam bhavāsy ūtibhiḥ sha iti prakshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | yajñasyāvasāne yo 'yam anūbandhyākhyaḥ paçubandhas tasya paçoḥ sambandhī mitrāvaruṇadevatāko yaḥ puroḍāças tam anu | tasmin anushṭhite paçcān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakshaṇam | tadyukto jyotishṭomo vājī | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite svarge dadhāti | yajamānaṃ sthāpayatīti çeshaḥ |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrvasukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam āhuḥ | yatra yasmin prayoge samānībhyām ekavidhābhyām ṛigbhyāṃ samāne 'hann ekasminn evāhani yajati tad etad anushṭhānaṃ yajñe jāmi vā ālasyam eva kriyate | sampadyate | prayuktayor evarcoḥ punaḥprayogasya carvitacarvaṇasadṛiçatvāt | dhātṛidevatāke puroḍāçe dhātā dadātu dāçushe iti puronuvākyā dhātā prajānām (Āçvalāyana 6, 14, 16) iti yājyā | tatra yady uparitanānām api caturṇāṃ havishām purastād ājyena Dhātāraṃ yajet | tadānīm idam ṛigdvayam punar api caturvāram āvartanīyam | tathā sati nīraso yajñaḥ phalaṃ dātuṃ samartho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anūcānādīnām madhye kaçcid gataçrīḥ | tathā

ca çrutyantare çrûyate | trayo vai gataçriyaḥ: çuçruvân grâmaṇî râjanyaḥ (Ts. 2. 5, 4, 4) iti | tadṛiço gataçrîr yadi prajâm prajotpâdanasâmarthyaṃ kâmayate tadânîṃ tasya tâ devikâ devîç cobhayîḥ saṃnirvapet | samuccitya nirvapet |

7. eshishyamâṇasya | dhanam apekshamâṇasya tu naiva saṃnirvapet | ubhayavidhânaṃ samuccitya nirvâpo na kâryaḥ |

9. rathagṛitsaḥ | tatprasâdâd ayaṃ Rathagṛitso râjaputraḥ krîḍârthaṃ jale gâhata iti |

49.

1. agnishṭomam | jyotishṭomas tâvat saptasaṃsthaḥ | samâptibhedât saptavidhaḥ | agnishṭomo 'tyagnishṭoma ukthyaḥ shoḍaçî vâjapeyo 'tirâtro 'ptoryâma iti sapta saṃsthâḥ (6, 11, 1) ity Âçvalâyanenâbhihitatvât | tatrâgnishṭomasâmnâ yajñâyajñîyâkhyena yatra samâptiḥ so 'yam prathamarûpo 'gnishṭomaḥ | sa sarvo 'pi pûrvatroktaḥ | athokthyasaṃsthârûpo jyotishṭomo vaktavyaḥ | tadartham âkhyâyikâm âha | agnishṭomam etc.

50.

1. te vâ asurâḥ | ukthyasya kratur agnishṭomavikṛitatvâd atidishṭam agnishṭomaprayogam anushṭhâya tata ûrdhvam ukthyaparyâyâs trayo 'nushṭheyâḥ | tathâ câpastamba âha | ukthyaç ced agnishṭomam avasâyâtha tribhyaç camasagaṇebhyo râjânam atirecayatîti | aindrâvaruṇam | yasmâd evaṃ tasmâd ubhayor melanena teshâm asurâṇâm apanodârtham aindrâvaruṇaṃ sûktaṃ tṛitîyasavane maitrâvaruṇanâmaka ṛitvik çaṃset | indrâvaruṇâ yuvam adhvarâya na ity etad daçarcaṃ sûktam |

2. aindrâbârhaspatyam | udapruto na vayo rakshamâṇâ ity etad bṛihaspatidevatakaṃ dvâdaçarcaṃ sûktam | achâ ma indram matayaḥ svarvida ity ekâdaçarcam aindraṃ sûktam | tad ubhayam militaṃ sad aindrâbârhaspatyaṃ sampadyate |

3. aindrâvaishṇavam | saṃ vâṃ karmaṇâ sam ishety ashṭarcam aindrâvaishṇavaṃ sûktam |

6. atha haite | praishagranthe pañcame sûkte hotâ yakshad ityâdikau dvitîyâshṭamau mantrau potur dvâv ṛituyâjau | tathâ tatraiva tṛitîyasaptamau mantrau neshṭur dvâv ṛituyâjau | ity evaṃ catvâra ṛituyâjâḥ | te militvâ potṛisambandhân neshṭṛisambandhâc ca potrîyâ neshṭrîyâç ca bhavanti | tathâ prasthitayâjyâḥ potus tisra ṛico neshṭuç ca tisra ṛicaḥ | ity evaṃ shaḍ ṛico bhavanti | tad etan mantradaçakam praçaṃsati | sâ virâḍ ityâdinâ |

Pañcikā IV.

1.

1. devā vai | agnishṭomokthyādisaṃsthāsaṃsthāviçeshaḥ svatantraḥ kratutvād yathā pṛithag anushṭhātuṃ yogyas tathā shoḍaçī svatantraḥ kratuḥ | tathā ca çākhāntare paṭhanti | na vai shoḍaçī nāma yajño 'sti, yad vāva shoḍaçaṃ stotraṃ shoḍaçaṃ çastraṃ tena shoḍaçī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṃ saṃsthāviçeshaḥ pṛishṭhyashaḍahasya caturthe 'hani prayujyate | atas tatraiva tacchaṅsanavidhānam || devāḥ purā pṛishṭhyashaḍahe prathamenāhnā prathamadivasanishpādyena somaprayogeṇendrārthaṃ vajraṃ samabharan | sampāditavantaḥ | atra sarvatrāhaḥçabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditaṃ vajraṃ dvitīyenāhnāsiñcan | secanaṃ nāma lohamayānāṃ çaṅkukuṭhārādīnāṃ tīkshṇatvāya dārḍhyāya cāgnau pratāpya yathocitaṃ nīre sthāpanam | tad idaṃ secanaṃ vajre kṛitavantaḥ | kṛitvā ca tṛitīyenāhnā taṃ vajram indrāya prāyachan | dattavantaḥ | sa cendras taṃ vajraṃ caturthe 'hani çatror upari prāharat | tasmāt pṛishṭhyashaḍahasya caturthe 'hani shoḍaçinaṃ çastraṃ çaṅset | asāvi soma indra ta ityādikaṃ shoḍaçyākhyaṃ çastram | tathā cāçvalāyana āha | atha shoḍaçī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. taṃ yat | yad uktam parastād ukthānām paryasya çaṅsatīti tatrokthyaçastrebhya uttarakālāvasthānam eva paryasyeti çabdena vivakshitam iti vyākhyātam | athavottarakālasya parastād iti çabdenaiva siddhatvāt paryasyeti çabdena çastragatānām ṛicām adhyayanapāṭhād viparyāso 'bhidhīyate | dvividhaṃ shoḍaçiçastraṃ vihṛitam avihṛitaṃ ca | tatrāvihṛitaṃ nāmādhyayanakrameṇaiva çaṅsanam | vihṛitaṃ ca ṛicām parasparavyatishaṅgaḥ | sa tv Āçvalāyanena darçitaḥ | ūrdhvaṃ stotriyānurūpābhyāṃ tad eva çasyaṃ viharet | pādān vyavadhāyārdharcaçaḥ çaṅset | pūrvāsām pūrvāṇi padāni | gāyatryaḥ paṅktibhiḥ | paṅktīnāṃ tu dve-dve pade çishyete tābhyām praṇuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarçyate | imā dhānā ghṛitasnuvo harī ihopa vakshataḥ | indraṃ sukhatame rathe ity eshā gāyatrī | susaṃdṛiçaṃ tvā vayam maghavan vandishīmahi | pra nūnam pūrṇavandhura stuto yāhi vaçāṅ anu yojā nv indra te harī ity eshā paṅktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihṛitaḥ | vihṛitapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṃdṛiçaṃ tvā vayam | harī ihopa vakshato maghavan vandishīmahom | indraṃ sukhatame rathe pra nūnam pūrṇavandhuraḥ | stuto yāhi vaçāṅ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya çaṅset |

5. tad āhuḥ | shoḍaçiçabdo grahaviçeshaṃ stotraviçeshaṃ ça-

stravićesham cābhidhatte | teshām ekaikasvarūpavatām shoḍaçiçabdavācyatvam ayuktam, tacchabdapravṛittau nimittāntaram tu na paçyāma iti brahmavādinām abhiprāyah | shoḍaçasaṃkhyāyuktatvāt shoḍaçitvam ity uttaram | tatra katham iti | tad ucyate | agnishṭomasaṃstho jyotishṭomo dvādaçastotropetaḥ | tathā ca çākhāntare çrūyate | dvādaçāgnishṭomasya stotrāṇi (Th. 1, 2, 2, 1) iti | tadgarbhita ukthyasaṃsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaça stotrāṇi bhavanti | tadgarbhitaḥ shoḍaçisaṃstha ekena stotreṇātiricyate | tataḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaçasaṃkhyāpūrako bhavati | tathā çastrāṇām madhye 'py etacchastraprayogaḥ shoḍaçasaṃkhyāpūrakaḥ | kiṃcāsmiñ chastre hotā sampāditāyā anushṭubhaḥ pūrvārdhagatāni shoḍaçāksharāṇy uccāryāvasyati | uttarārdhagatāni shoḍaçāksharāṇy uccārya praṇauti | praṇavam uccārayati | kiṃcāsya made jaritar ityādikā shoḍaçapadopetā nivic chastramadhye prakshipyate | ato bahudhā shoḍaçasaṃkhyāyogād ayam prayogaḥ shoḍaçināmopetāḥ || prakārāntareṇa shoḍaçinam praçaṅsati |

6. dve vā akshare | yo 'yaṃ shoḍaçī so 'yaṃ dvyaksharādhikām anushṭubhaṃ yadā samprāpto bhavati tadānīṃ dve evākshare adhike bhavataḥ | tathā hi Sūtrakāro (6, 3, 1) vihṛitasyety upakramya çākhāntarīyām indra jushasvetyādikā ṛicaḥ paṭhitavān | tasyāḥ pūrvasminn ardharce shoḍaçāksharāṇy uttare 'rdharce 'shṭādaça | tato 'ksharadvayādhikyam | vāg vā anushṭup (1, 28, 15) iti çrutyantareṇa vāco 'nushṭubavayatvāt tadātmikāyā vāgdevatāyāḥ strīrūpāyā adhikākshararūpau stanau sampadyete | yad etal loke satyavadanaṃ yac cānṛitavadanaṃ tad ubhayam api vācaḥ stanarūpam | ato 'dhikāksharāyāḥ satyānṛitarūpatvam |

2.

1. gaurivītam | kenacin maharshiṇā gaurivītināmnā dṛishṭatvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṃ girety asyām ṛicy utpannam |

2. nānadam | nānadākhyaṃ kiṃcit sāma | tat tu praty asmai pipīshata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikās tisra ushṇikchandaskā ṛicaḥ | ayaṃ te astv ityādikās tisro bṛihatīchandaskāḥ | upanītaḥ purusho vyāhṛityaksharacatushṭayopetāṃ caturviṅçatyaksharāṃ gāyatrīṃ vyatishajati | ushṇik cāshṭāviṅçatyaksharā | tataḥ purushasyaushṇihatvam | paçūnām bārhatatvaṃ çākhāntare çrūyate | chandāṅsi paçushv ājim ayus, tān bṛihaty udajayat, tasmād bārhatāḥ paçava ucyante (Ts. 5, 3, 2, 3) iti | bṛihatī ca shaṭtriṅçadaksharā | tasyā ushṇigyoge sati catuḥshashṭyaksharasampatter anushṭubdvayam |

4.

1. mahānāmnīnām | vidā maghavan (Ait. ā. 4, 1, 1) ity asminn anuvāke proktā ṛico mahānāmnyaḥ | tāsāṃ sambandhina upasargāḥ pañcavidhāḥ | te cāçvalāyanena darçitāḥ | pracetana pra cetayā yāhi piba matsva | kratuç chanda ṛitam bṛihat sumna ā dhehi no vasav ity anushṭup (6, 2, 9) iti | tatra pracetanety ekaḥ prathama upasargaḥ pra cetayeti dvitīyaḥ | tāv ubhāv api dvitīyasyām mahānāmnyām āmnātau | ā yāhi piba matsveti tṛitīya upasargas tṛitīyasyām mahānāmnyām āmnātaḥ | kratuç chanda ṛitam bṛihad ity ayaṃ caturtha upasargaḥ sa ca shashṭhyām mahānāmnyām āmnātaḥ | sumna ā dhehi no vasav iti pañcama upasargaḥ sa cāshṭamyām mahānāmnyām āmnātaḥ | eteshu pañcasūpasargeshu militvā dvātriṅçadakshorasadbhāvād iyam ekānushṭub iti sūtrasyārthaḥ | iyaṃ cānushṭub avihṛitashoḍaçini tathaiva paṭhanīyā | anyatra tu vihṛitashoḍaçini pañcāpy upasargān vibhajyātichandassu pañcasu yojanīyāḥ | ata evopasṛijyamānatvād upasargā ity ucyante | tad etat saṃyojanam atropasṛijatīti çabdena vidhīyate | trikadrukeshv iti yeyam prathamātichandās, tasyāç catuḥshashṭyaksharatvāt parānapekshayaivānushṭubdvayasampattiḥ çakyeti | dvitīyasyām ṛici tad anushṭubdvayam pūrayitum pracetanety aksharacatushṭayaṃ yojanīyam | tṛitīyasyām ṛici pra cetayeti yojanīyam | pro shv asmā ityādishu tisṛishv avaçishṭāç traya upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āçvalāyanenoktaḥ | ānushṭubham [1]) atichandassv avadadhyāt | dvitīyatṛitīyayos tṛitīyayoḥ pādayor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety uttarasyām | uttarāsv itarān pādān shashṭhān kṛitvānushṭupkāraṃ çaṅset (6. 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicaḥ prathamaḥ | arcateti dvitīyaḥ | yo vyatīn iti tṛitīyaḥ |

5. nec chandasām | chandasāṃ kṛicchrāt pūrvoktānāṃ gāyatryādīnāṃ viharaṇakleçād avapadyai | avapattim āpadam prāpnuyām | tan mā bhūd iti |

5.

1. ahar vai | athātirātro vaktavyaḥ | tatrendrasya chandasāṃ ca prādhānyaṃ kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indraç chandāṅsy evāñgatayātirātraprayoge rātrīṃ vahanti | atirātraprayogasya nirvāhakāṇi bhavanti |

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1) sānushṭubham alle vier Hss., dieselben lassen das zweite tṛitīyayoḥ aus.

8. tān vai paryāyaiḥ | tān vai rātrim āçritān asurān paryāyaiç camasagaṇānāṃ kramānushṭhānair eva paryāyais tatra-tatra yāgabhūmau parītyānudanta | nirākṛitavantaḥ |

6.

1. pāntam | Indrasya chandasāṃ ca prādhānyam abhihitam | atha çastraṃ vidhātavyam | shoḍaçiparyantam pūrvavad anushṭhāya shoḍaçina ūrdhvaṃ rātriparyāyāḥ çaṅsantyāḥ | trayas-trayaḥ paryāyāḥ | tatraikaparyāyaç catuḥçastropetaḥ | hotur ekaṃ çastraṃ hotrakāṇāṃ ca trayāṇām ekaikam iti catushṭayam | atra prathamaparyāye hotuḥ çastraṃ vidhatte | pāntam etc.

2. anushṭubhī | gāyatrītrishṭubjagatyanushṭubhām madhye gāyatryādīnāṃ trayāṇāṃ savanatrayagatānām ahani prayuktatvād anushṭubhaḥ prayogāya rātrir eva kālaḥ pariçishyate | tasmād rātrer anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyaḥ | andhaḥçabdo yāsv ṛikshv asti tā andhasvatyaḥ | tādṛiçyaç catasra ṛicaḥ prathamaparyāye hotrādīnāṃ catuṛṇāṃ çastrayājyāḥ kartavyāḥ | tāç ca trishṭupchandaskā eva | tatrādhvaryavo bharatendrāya somam ity eshā hotuḥ çastrayājyā | sā cāndhasvatī trishṭupchandaskā ca | tasyā dvitīyapāde siñcatā madyam andha ity andhaḥçabdaḥ çrūyate | evam itareshāṃ trayāṇāṃ çastrayājyā udāharaṇīyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyaḥ | tādṛiçyo madhyaparyāye yājyāḥ kartavyāḥ | apāyy asyāndhaso madāyeti hotuḥ çastrayājyā | tatrāpāyīti pibatidhātuḥ çrūyate | madidhātur yāsv ṛikshv asti tā madvatyaḥ | tādṛiçyas tṛitīyaparyāye yājyāḥ kartavyāḥ | tishṭhā harī ity eshā hotuḥ çastrayājyā | tasyā avasāne rarimā te madāyeti madidhātuḥ çrūyate | evaṃ sarvam udāhāryam | rātrāv annabhojanād andhasvatīnām ānurūpyaṃ kshīrapānāt pītavatīnāṃ tata ūrdhvaṃ harshān madvatīnām | evam ānurūpye sati tattat karma samṛiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate tadānīṃ stotriyāṇām prathamapādān dvir abhyasyanti | evaṃ çastre 'pi puruhūtam purushṭutam ityādikāḥ prathamapādā dvir abhyasanīyāḥ | yathā vāva stotram evaṃ çastram ity uktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyām ṛici nipūto adhi barhishi | nipūto adhi barhishīty evam madhyamaḥ pādo dvir abhyasanīyaḥ |

6. uttamena | idaṃ hy anv ojasā sutam ity asyām ṛici pibā tv asya girvaṇaḥ | piba tv asya girvaṇa ity uttamasya pādasya dvir abhyāsaḥ | ātmānaṃ çarīram adhikṛitya vartata ity adhyātmam ābharaṇāṃ çarīre 'vasthitaṃ vāso hiraṇyam maṇir ity evam ādikam sarvaṃ gṛihītam bhavati |

8. **pavamānavat** | bahishpavamāno mādhyaṃdinaḥ pavamāna ārbhavaḥ pavamānaṣ cety evam ahani pavamānastotratrayaṃ vidyate na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ kathaṃ sidhyati tadasiddhau ca kenopāyenāhaṣ ca rātriṣ cety ete samāvadbhājau bhavataḥ samānabhāgayukte bhavata iti praṣnavādina āhaḥ || tatrottaram āha |

9. **yad evendrāya** | yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisṛibhir udgātāraḥ stuvanti hotāraḥ ṣaṅsanti | ahani yathā trishv api pavamānastotranāmasu pavamānaṣabdo 'nuvṛitta, evam atrāpi tisṛishv ṛikshu sutaṣabdo 'nuvṛittaḥ | ataḥ pavamānasāmyād rātriḥ pavamānavatī | tena prakāreṇobhayoḥ pavamānavattve sāmye sati tulyabhāgatvaṃ sidhyati |

10. **pañcadaṣastotram** | agnishṭomastotrāṇi dvādaṣa | ukthyastotrāṇi trīṇi | etāny ahani prayujyante | tasmād ahaḥ pañcadaṣastotropetam | rātrau tu na tāni vidyante | katham pañcadaṣastotrasāmyena tayor bhāgasāmyaṃ sidhyatīti praṣnaḥ || tatrottaram āha |

11. **dvādaṣa** | dvādaṣasu camasagaṇaparyāyeshu dvādaṣa stotrāṇi vidyante | tāny apiṣarvarāṇi | rātrāv anushṭheyānāṃ chandasām apiṣarvarasaṃjñā pūrvam uktā | taiṣ chandobhir nishpādyatvāt stotrāṇy api tannāmakāni | rathaṃtarasāmnā nishpādyaṃ yat saṃdhistotraṃ tatra tisro devatāḥ ṣrūyante | tābhiḥ stotavyābhis tisṛibhir devatābhiḥ stotram api tredhā bhidyate | tena kāraṇena rātriḥ pañcadaṣastotrā sampannā | tathā saty ubhayor ahorātrayoḥ stotrasaṃkhyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. **parimitam** | udgātāraḥ parimitaṃ yathā bhavati tathā stuvanti | trivṛit pañcadaṣaḥ saptadaṣa ekaviṅṣa ity evaṃ caturbhir eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitaṃ yathā bhavati tathānuṣaṅsati | ṣaṅsanīyā ṛica etāvatya eveti sarvatrānugatasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinaḥ stotrasya parimitatvam uttarabhāvinaḥ ṣastrasyāparimitatvaṃ ca laukikanyāyānusāri | loke bhūtam pūrvaṃ sampāditaṃ dhanam parimitam | iyad eveti niyatir asti | bhavyam itaḥ paraṃ sampādanīyaṃ dhanam aparimitam | tṛishṇayā niravadhikatvenaitāvad eva sampādayishyāmi na tv adhikam iti niyater abhāvāt | tasmād uparitanaṣaṅsabāhulyam aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anuṣaṅsanam |

13. **atiṣaṅsati** | stotragatām ṛiksaṃkhyām atilaṅghya hotā ṣaṅsatīti yad asti tad yuktam eva | loke hy ātmānam atilaṅghya prajānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavāṣvādipaṣavaṣ ca bahavaḥ |

7.

1. **vahatum** | vahanasya vivāhasyālaṃkārārtham māṅgalyārthaṃ ca varasya purato vāhanīyo haridrāguḍādimaṅgaladravyasaṃgho vahatuḥ | yad etad ṛiksahasraṃ yājñikā āçvinasahasram ity ācakshate tat sahasram eva vahaturūpeṇa pratyabhijñātavān |

3. **çakunir iva** | yathā loke çakuniḥ kaçcit pakshī padbhyām bhūmiṃ dṛiḍham avashṭabhyotpatishyann ūrdhvamukhotpatanaṃ kartum ichan pakshyantaram abhilakshya dhvaniṃ karoti | evam asau hotā tadākāraṃ ghaṭanaṃ kurvann āhāvam paṭhet | tad etad Āçvalāyanācāryaiḥ spashṭīkṛitam | prāçya pratipraçṛipya paçcāt svasya dhishṇyasyopaviçet samastajaṅghorur aratnibhyāṃ jānubhyāṃ copasthaṃ kṛitvā yathā çakunir utpatishyan | upasthakṛitas tv evāçvinaṃ çaṅset (6, 5, 4) iti |

4. **tasmin** | tasminn āçvinaçastre devāḥ parasparam na samajānata | saṃjñānam pratipattiṃ nākurvan |

8.

1. **tasmād āgneyam** | Āçvalāyana 6, 5, 2.

9.

1. **akūḷayat** | dagdhavān |

10.

1. **tad āhuḥ** | tat tasminn āçvinaçastre kecid abhijñā evam āhuḥ | devānām madhye yo 'yaṃ Sūryo 'sti sa nātiçasyaḥ | Sūryam atilaṅghya çaṅsanaṃ na kartavyam | tathā chandasām madhye bṛihatīm atilaṅghya çaṅsanaṃ na kartavyam | Sūryasyopāsakeshu brahmavarcasapradatvāt tadatilaṅghane brahmavarcasaṃ naçyet | bṛihatyāḥ prāṇarūpatvāt tadatilaṅghane prāṇān vināçayed iti teshām abhiprāyaḥ |

5. **yad u bārhataḥ** | atrottarasyā ṛico vishṭārapaṅktitve 'pi pragrathanena bṛihatīsampādanād bṛihatīm atilaṅghya çaṅsanaṃ na bhavishyatīty etad darçayati |

asmin pragāthe pūrvasyā ṛicaḥ shaṭtriṅçadaksharatvāt pādacatushṭayopetatvāc ca sā svabhāvata eva bṛihatī | punar api tasyāç caturthapādam ashṭāksharaṃ dvir āvartyetarasyā ṛicaḥ prathamārdhena viṅçatyaksharena saha pragrathya shaṭtriṅçadaksharā dvitīyā bṛihatī sampādanīyā | tatrāpy antimam pādam ashṭāksharaṃ dvir āvartyottarārdhena viṅçatyaksharena saha pragrathya tṛitīyā bṛihatī sampādanīyā | evaṃ sati bṛihatyā atikramo na bhavati |

15. **citaidham** | yad etad āçvinaṃ çastram asti tad etac citaidham uktham iti rahasyābhijñā ācakshate | citā edhāḥ kāshṭhasamuha

manushyaṃ dagdhaṃ yasmiñ chmaçānasthāne tat sthānaṃ citaidham | tatsadṛiçam idam ukthaṃ çastram |

11.

1. brāhmaṇaspatyayā | bṛihaspate ati yad arya ity eshā brāhmaṇaspatyā |

13. yad u trishṭubham | triḥ prathamām trir uttamām iti nyāyena paridhānīyāyās trir āvṛittir asti | iyaṃ trishṭup trir āvartyamānā dvātriṅçadadhikaçatāksharā sampadyate | tadaksharesho sarvachandasām antarbhāvayituṃ çakyatvād iyaṃ sarvāṇi chandāṅsy abhito vyāpnoti | ato bṛihatyā api tadvyāptatvān nāsty atikramaḥ || yad uktaṃ Sūtrakāreṇa | āçvinena graheṇa sapuroḍāçena caranti (6, 5, 23) iti, tatrobhayārthaṃ yājyāṃ vidhatte |

14. gāyatryā | ubhā pibatam açvineti gāyatrī | açvinā vāyunati trishṭup | tābhyāṃ vashaṭkuryāt | yājyātvena tad ubhayaṃ paṭhed ity arthaḥ |

12.

1. caturviṅçam | agnishṭoma ukthyaḥ shoḍaçy atirātraç cety evaṃ catuḥsaṃstho jyotishṭomaḥ sārdhenādhyāyashoḍaçakenābhihitaḥ | athaitac catushṭayam upajīvya pravartamānaṃ gavāmayananāmakaṃ saṃvatsarasatram abhidhātavyam | saṃvatsaragateshu shashṭyadhikaçatatrayadivaseshv ekaikasmin divase pūrvoktānāṃ catasṛiṇāṃ saṃsthānām madhye kayācit saṃsthayā yuktaḥ somaprayogaḥ sarvo 'py anushṭheyaḥ | so 'yam ekaikadinasādhyaḥ somaprayogo vedeshv ahaḥçabdena vyavahriyate | saṃvatsarasyādye divase kaçcid atirātrasaṃsthaḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvini dvitīyadivase 'nushṭheyaṃ somaprayogaṃ vidhatte |

caturviṅçanāmakaḥ kaçcit stomaviçeshaḥ | sa ca Chandogair evam āmnāyate | ashṭābhyo hiṃkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā | ashṭābhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | ashṭābhyo hiṃkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti | asyāyam arthaḥ | stotrasyādhārabhūte tṛice vidyamānās tisra ṛica āvṛittiviçesheṇa caturviṅçatisaṃkhyakā ṛicaḥ kartavyāḥ | sā cāvṛittis tribhiḥ paryāyaiḥ sampadyate | tatra prathame paryāye prathamām ṛicaṃ trir abhyasya sa udgātā tābhis tisṛibhir gāyet | dvitīyām ṛicaṃ catur vāram abhyasya tābhiç catasṛibhir gāyet | tṛitīyāyā ṛicaḥ sakṛid eva pāṭho na cāvṛittiḥ | evam prathamaparyāye 'shṭāv ṛicaḥ sampadyante | tābhir hiṃkaroti | udgāyet | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyāç catur āvṛittir ity evam atrāpy ashṭau sampadyante | tṛitīyaparyāye prathamāyāç catur āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittir ity evam

atrāpy ashṭau sampadyante | tat sarvam militvā caturviṅśatisaṃkhyā ṛico bhavanti | so 'yaṃ caturviṅśastomaḥ || anena stomena stotrāṇi yasminn ahani nishpadyante tad ahaḥ caturviṅśam | tadṛiçam etad ahar upayanti | anutishṭheyuḥ | atra satreshu sarvatropayanty āsata iti çabdāv anushṭhānaparau | etābhyāṃ vidhānam eva satratvaliṅgam | tatra ye yajamānās ta ṛitvija iti çrutyantarād ṛitvijāṃ sarveshāṃ yajamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvini prāyaṇīyākhye 'hani satram prārabdham | tathāpi [1]) prāyaṇīyasyātirātrasaṃyuktasya saṃvatsaropakramasādhāraṇatvād asya satrasya viçeshena prārambho 'sminn eva bhavatīty abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shashṭiç ca | ekaikasya stotrasya caturviṅçatisaṃkhyayāvṛittatvāt tatratyāḥ stotrayogyā ṛicaç caturviṅçatiḥ sampadyante | tathā sati daçasu stotreshu catvāriṅçadadhikaṃ çatadvayam | pañcasu stotreshu viṅçatyadhikam ekaṃ çatam | etad ubhayam militvā shashṭyadhikaçatatrayasaṃkhyākāḥ stotriyāḥ sampadyante |

8. agnishṭomaḥ | yad idaṃ dvitīyam ahaḥ so 'gnishṭomaḥ kartavyaḥ | agnishṭomasya saṃvatsarasatrarūpatvāt | katham iti cet | tad ucyate | agnishṭomād anya ukthyādirūpaḥ kaçcid api kratuḥ saṃvatsarasatrāvayavabhūta etad ahar naiva dādhāra | naiva dhārayituṃ çaktaḥ | anupadishṭāny aṅgāni sarvāṇy agnishṭomād atidiçyante | tad etad agnishṭomasya dhārayitṛitvam | tasmād agnishṭomavyatiriktaḥ kratur etad ahar na vivyāca | vivektum anushṭhāpayituṃ na çaktaḥ | ity evam pakshāntaravādinām abhiprāyaḥ || asmin pakshe stomaviçeshaṃ vidhatte |

9. sa yadi | agnishṭomapakshe bahishpavamānamādhyaṃdinapavamānārbhavapavamāneshu trishu stotreshv ashṭācatvāriṅçannāmakaḥ stomaḥ kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaçabhyo hiṃkaroti sa tisṛibhiḥ sa dvādaçabhiḥ sa ekayā | shoḍaçabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa dvādaçabhiḥ | shoḍaçabhyo hiṃkaroti sa dvādaçabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | prathame paryāye prathamāyā ṛicas trir āvṛittiḥ | dvitīyāyā dvādaçakṛitva āvṛittiḥ | tṛitīyāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyā dvādaçakṛitva āvṛittiḥ | tṛitīyāparyāye prathamāyā dvādaçakṛitva āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittiḥ | militvāshṭācatvāriṅçat stotriyāḥ sampadyante | so 'yam ashṭācatvāriṅçastomaḥ || tam etam pavamāneshu trishu kṛitvā çishṭeshu navasu stotreshu caturviṅçastomaṃ kuryāt | tathā sati pavamānastotreshu catuçcatvāriṅçadadhikaçatasaṃ-

1) tathāpy tayā alle vier Hss.

khyakāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaṣādhikaṣatadvayasaṃkhyākāḥ | tato militvā shashṭyadhikaṣatatrayasaṃkhyākā bhavanti |

13.

1. bṛihadrathaṃtare | tvām id dhi havāmaha ity asyām ṛicy utpannaṃ sāma bṛihat | abhi tvā ṣūra nonuma ity asyām ṛicy utpannaṃ rathaṃtaram | ete ubhe api yajñākhyasya samudrasya samyak parataraṇasādhanabhūte nāvau | saṃvatsarasatrasya samudrarūpatvaṃ ṣākhāntare darṣitam | samudraṃ vā ete pra plavante ye saṃvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranayanahetvoḥ sāmnor naurūpatvaṃ yuktam | ato bṛihadrathaṃtararūpābhyāṃ naubhyām eva saṃvatsaraṃ satrarūpaṃ samudraṃ taranti | gavāmayanasya pāraṃ gachantīty arthaḥ |

4. te ubhe | ubhe sāmanī na samavasṛijye | na parityājye | ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyaṃ dosha iti darṣayitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor vikalpitatvād ekaparityāge dosho nāstīty etad darṣayati |

5. tad yadi | tat tayoḥ sāmnor madhye yadā rathaṃtaraṃ parityajeyur bṛihad evānutishṭheyuḥ | tadā bṛihataiva prayogasampūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihatparityāgapakshe rathaṃtareṇaiva sampūrtiḥ |

6. yad vai | pṛishṭhyashaḍahe shaṭsv api divaseshu krameṇa pṛishṭhastotranishpādakāni shaṭ sāmāni: rathaṃtaraṃ vairūpam bṛihad vairājaṃ ṣākvaraṃ raivatam iti | tatra rathaṃtarasya bṛihataṣ cotpattisthānam pūrvam uktam | yad dyāva indra te ṣatam ity asyām ṛicy utpannaṃ vairūpaṃ sāma | pibā somam indra mandatu tvety asyām ṛicy utpannaṃ vairājaṃ sāma | pro shv asmai purorathaṃ ity asyāṃ gīyamānaṃ ṣākvaraṃ sāma | revatīr naḥ sadhamāda ity asyāṃ gīyamānaṃ raivataṃ sāma | tatra bṛihadrathaṃtarayor evātrottarasthānīyatvād aṣeshasāmaphalasiddhyartham ete ubhe aparityakte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana maṇḍalabuddhayaḥ satriṇo 'ta ārambhaṇīyaṃ caturviṅṣam ahaḥ prārabhyordhvam ānulomyenaitat saṃvatsarasatram upayanty anutishṭhanti te satriṇo guruṃ vai prauḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai gurur bhāraḥ sam eva ṣriṇāti | bhāravāhakān satriṇo vināṣayati | atha pūrvoktavailakshaṇyena ye satriṇa enaṃ saṃvatsaram parastād ādita ārabhya vihitaiḥ karmabhiḥ pūrvapakshagatair āptvānushṭhāyottarapakshe 'vastāt pratyavarohakrameṇopaity upayanty anutishṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa saṃvatsarasatrasya

pāraṃ samāptim aṣnute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakaṃ saṃvatsarasatrasya madhye pradhānam ahaḥ | tasyādhastāt shaṇ māsāḥ | so 'yaṃ prathamaḥ pakshaḥ | uparishṭād api shaṇ māsāḥ | so 'yaṃ uttaraḥ pakshaḥ | yathā loke kasyāṣcic chālāyāḥ stambhayoḥ pūrvaṃ dīrghaṃ vaṅṣam prauḍham prasāryobhayoḥ pārṣvayoḥ pakshadvayaṃ kurvanty, evaṃ saṃvatsarasatrasyāpi | tathā ca ṣākhāntare ṣrūyate | yathā ṣālāyai pakshasī madhyamaṃ vaṅṣam abhi samāyachati | evaṃ saṃvatsarasya pakshasī divākīrtyam abhi saṃ tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇāṃ kīrtanīyatvād vishuvannāmakam ekaṃ divākīrtyam | tatra pūrvapaksharūpe māsashaṭke yaḥ prayogakramaḥ | evam uttarapakshe 'pi māsashaṭke tenaiva krameṇa sa prayogo yady anushṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviṣeshābhāvenālasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu shaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānushṭhitāni, tāni karmāṇy uttareshu māseshu tadviparītakrameṇānushṭheyāni | tathā saty ālasyābhāvād avighnenaiva saṃvatsarasatraṃ samāpyata iti |

14.

1. yad vai | athāsminn ārambhaṇīye caturviṅṣe 'hani nishkevalyaṣastre kaṃcid viṣeshaṃ vidhatte |

yad etad dvitīyaṃ caturviṅṣam ahaḥ | tad eva saṃvatsarasyopāntyam mahāvratākhyam ahar bhavati | ārohakrameṇa caturviṅṣākhyam pūrvapakshagataṃ dvitīyam ahaḥ | avarohakrameṇa mahāvratākhyam upāntyatvād dvitīyam ahar bhavati | anena dvitīyatvasāmyena tayoḥ parasparaikyam upacaryate | kiṃcobhayatra bṛihaddivasāmyam asti | tad id āsa bhuvaneshu jyeshṭham ity etat sūktam bṛihaddivaṣabdena vivakshitam prauḍhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaṣastre kriyate | tathā saty asmin dvitīye 'hni caturviṅṣanāmake bṛihaddivanāmnā tad id āsetyādinā nishkevalyaṣastragatasūktayuktena hotā retaḥ siñcati tad ahaḥ | tad etat sūktaṃ reto mahāvratīyenopāntyenāhnā bṛihaddivākhyanishkevalyasūktayuktena prajanayati | atra satrasaṃvatsaramadhya eva retaḥsekaḥ prajananaṃ ca dvitīyopāntyadivasayoḥ sampannam | tato loke 'py ekasmin saṃvatsare retaḥseka utpattiṣ cety ubhayaṃ sampadyate | yasmād dvitīyopāntyayor ahnor ubhayor api militvā prāṇino janmarūpam ekaṃ kāryam apekshitam | tasmād bṛihaddivanāmakena sūktenobhayatra nishkevalyaṣastraṃ samānam ekarūpaṃ kartavyam |

3. yo vai | yaḥ pumān saṃvatsarasatrasya samudrasthānīyasyāvāram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antimam aho yo veda, tayor ahnor anushṭheyaṃ kartavyaṃ niṣcinoti | sa pumān avighnenaiva saṃvatsarasatrasya pāraṃ samāptim

prāpnoti | yo 'yam atirātrasaṃsthaḥ sa evāsya prāyaṇīyaḥ | ārambhe 'nushṭheyatvād arvāktirasthānīyaḥ | sa evātirātraḥ punar udayanīyaḥ | samāptāv anushṭheyatvāt paratīrasthānīyaḥ |

5. yo vai | avarudhyate svādhīnaṃ kriyate yena prārambharūpeṇa karmaṇā tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇā tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ praśabdasāmānyāt prāṇa ity ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakḷptividhānāyābhiplavashaḍahe pūrvabhāgarūpāṇi trīṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tatha sati jyotishṭomo goshṭoma āyushṭoma ity etair ahobhir yanti | 'anutishṭheyur ity arthaḥ | tad etad ahastrayaṃ tritvasāmyāt krameṇa lokatrayarūpam | śākhāntare 'py etad darśitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. goshṭomaṃ dvitīyam upa yanty, antariksha eva tena prati tishṭhanty. āyushṭomaṃ tṛitīyam upa yanty, amushminn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishaḥ | trayāṇām pūrvoktānām evāhnāṃ samūhaḥ punar anushṭhīyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārthaṃ gachanti | pratimāsaṃ shaḍahapañcakam anutishṭheyur iti tātparyārthaḥ | tatra catvāro 'bhiplavāḥ shaḍahāḥ pañcamas tu pṛishṭhyaḥ shaḍaha iti Sūtrakārair abhidhānāt | ayaṃ viśeshaḥ śākhāntare drashṭavyaḥ | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānām | gamanasāmyād gavām ādityatvam |

6. yathā vā | athādityāyane 'haḥkḷptiṃ vidhatte |

atra vāśabdo na vikalpārthaḥ kiṃtu gavāmayanaprakāravyāvṛittyarthaḥ | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasaṃsthaṃ caturviṅśam ukthyam ahar dvitīyam | tatra yathā tathaivādityānām ayane 'pi, tata ūrdhvaṃ viśesho 'sti | sarve 'bhiplavāḥ shaḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny ākshyanti | vyāptiṃ karishyanti | gavāmayane tv ekaikasmin māsi catvāra evābhiplavashaḍahāḥ | ata idaṃ vaiśhamyam | tad idam Ādityānām ayanam |

7. prāyaṇīyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahāni

pṛishṭhyashaḍahair vyāptānity etāvān atra viçeshaḥ | athavā | ākshyantiçabdo 'harviçeshanāmadheyam | tathā ca Baudhāyana āha | abhijid vishuvān viçvajid daçamam ahar mahāvratam udayanīyo 'tirātra ity etāny ākshyanti bhavantīti | tad etad Baudhāyanasya matam | anyad api yāny anyāni pṛishṭhyābhiplavebhyo iti Çālikācaryo mene: yāni cānyāni pṛishṭhyābhiplavebhyo daçamāc cety Aupamanyava iti | tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaç cānyāni yāny ahāni santi tāny ākshyanty etannāmakānīty ubhayatra vyākhyānam | sarvathāpy asty enayor ubhayor api gavāmayanād viçeshaḥ | gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamaḥ pṛishṭhyaḥ shaḍahaḥ | tathā cāçvalāyana āha | atha gavāmayanaṃ sarvakāmāḥ | prāyaṇīyacaturviṅçe upetya caturabhiplavān pṛishṭhyapañcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane pṛishṭhyaḥ shaḍaho nāstīti | Aṅgirasām ayane 'bhiplavaḥ shaḍaho nāstīti vaishamyam |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṅçam | Chandogabrāhmaṇe saptabhyo hiṃkarotītyādinā vihito yo 'yam ekaviṅçaḥ stomas tenaiva stomenāsya sarvastotrapravṛitter idam ahar ekaviṅçam ity ucyate | tatra vishuvannāmakasaṃvatsarasatrasya ye pūrve shaṇ māsā ye cottare tayor māsashaṭkayor ubhayato vartamānayor madhye tad etad ahar anushṭheyam | etac ca nobhayor māsashaṭkayor antar bhavati kiṃtv atiriktam ekam | tathā cāçvalāyana āha | atha vishuvān ekaviṅço na pūrvasya pakshasa nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyaṃ lokam Ādityam udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca çākhāntare paṭhyate | ekaviṅça esha bhavati | etena vai devā ekaviṅçena | Ādityam ita uttamaṃ suvargaṃ lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād ārabhya gaṇyamāna ekaviṅçatisaṃkhyāpūrako bhavati | tathā cānyatrāmnāyate | dvādaça māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅça iti || athavā | atraiva vishuvataḥ purastāt paçcāc ca vakshyamāṇam ahardaçakadvayam apekshya vishuva ekaviṅça ity ucyate | asmin paksha idaṃ vākyam uttaraçeshatvena yojanīyam |

4. tasya daça | divaiva kīrtanīyam mantrajātaṃ yasmin vishuvaty ahani tad ahar divākīrtyam | tasyāhno 'vastād adhobhāge daçāhāni bhavanti | parastād ūrdhvabhāge 'pi daçāhāni bhavanti | tayor daçakayor madhya esha ekaviṅço vishuvān vartate | tasya vishuvato 'dhastāt pūrvapakshe shashṭhe māse svarasāmāno 'harviçeshās trayas tebhyaḥ pūrvam abhijidākhya ekāhas tataḥ pūrvam pṛishṭhyaḥ sha-

ḍaha iti | daṣāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayaḥ svarasāmānas tato viṣvajidākhya ekāhas tata ūrdhvam pṛishṭhyaḥ shaḍaha iti daṣāhāni | evam ubhayoḥ pārṣvayor ahnāṃ daṣasaṃkhyopetatvād virāṭ | etasyām ubhayato 'vasthitāyāṃ virājy ayam ekaviṅṣaḥ pratishṭhitaḥ | yathoktagaṇanayā virāji pratishṭhām eva hiṣabdopetena vākyena spashṭīkaroti | tasmād ubhayato virāḍdvayena rakshitatvād esha Āditya vishuvadahaḥsthānīya imāṅl lokān antaraishāṃ lokānāṃ sarveshām madhye yan gachann api na vyathate | vyathāṃ na prāpnoti | vishuvān apy ekaviṅṣa, Ādityo 'py ekaviṅṣaḥ | tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad evādityasyobhayato virāṭtvam bhavati | Ādityasya vyathārāhityena vishuvato vaikalyarāhityaṃ sidhyati | athavā | vishuvato yathā virāḍdvayam ubhayato rakshakam evam Ādityasyāpy adhastād uparishṭāc ca vartamānaṃ lokadvayam | etad evābhipretya ṣākhāntare ṣrūyate | tasmād antaremau lokau yan sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ samīpavartinaḥ svarasāmākhyān aharviṣeshān praṣaṅsati | tasya vai etc.

5. stomā vai | saptadaṣastomayuktāḥ svarasāmāno 'harviṣeshāḥ stomaṣabdenātra vivakshitāḥ |

atrārthavādena pūrveshūttareshu ca trishv ahassu saptadaṣastomavidhir unneyaḥ | tathā ca ṣākhāntare ṣrūyate | ukthyā eva saptadaṣāḥ paraḥsāmānaḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānām eva paraḥsāmeti nāmāntaram |

19.

3. raṣmayo vai | ye bandhanahetavo raṣmayas tatsthānīyāny asmin vishuvati divākīrtyāni divaiva paṭhanīyāni pañca sāmāni | teshām madhye mahādivākīrtyanāmakam ekaṃ sāma | tac ca vibhrāḍ bṛihat pibatu somyam madhv ity asyām ṛicy utpannam | tatsamayuktam pṛishṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāma | tac ca pṛikshasya vṛishṇo arushasya nu saha ity asyām ṛicy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācchaṅsinam abhilakshya gīyamānam brahmasāma | tathā bhāsākhyam aparaṃ sāma | tad api pṛikshasyety asyām evotpannam | tac cāgnishṭomasāma kartavyam | yena sāmnāgnishṭomasaṃsthā samāpyate tad agnishṭomasāma | bṛihadrathaṃtare prasiddhe bhavataḥ | mādhyaṃdinārbhavapavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt prāg eva prātaranuvākaḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham udayād ūrdhvam anubrūyāt |

5. sauryam | Sūryo devatā yasya paṣoḥ so 'yaṃ sauryaḥ | nyaṅgaṃ varṇāntareṇa sampāditaṃ cihnam | tad yasya nāsti so 'nya-

ñgaḥ | tādṛiṣaṣ[1]) cāsau ṣvetaṣ ca so 'yam anyañgaṣvetaḥ | varṇāntareṇāmiṣritaḥ sarvaṣveta ity arthaḥ |

6. ekaviṅṣatim | etad vishûvannāmakam ahar ekaviṅṣastomayuktatvāt pratyakshād dhi sākshād eva mukhyam evaikaviṅṣam | tasmāt sāmidhenīnām ekaviṅṣatisaṃkhyā yuktā | atra codakaprāptāḥ pañcadaṣa, dhāyyāḥ shaṭsaṃkhyākā ity ekaviṅṣatiḥ | tathā cāṣvalāyana āha | vishuvān divākīrtyaḥ | udite prātaranuvākaḥ | pṛithupājā amartya iti shaḍ dhāyyāḥ sāmidhenīnām | sauryaḥ savanīyasyopālambhyaḥ (8, 6, 1) iti |

7. ekapañcāṣatam | tasmiñ chastre stotriyānurūpayos tṛicayoḥ shaḍ ṛicaḥ | yad vāvānety ekā dhāyyā | bṛihadrathaṃtarayor yonī dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛiṇām u tvā nṛitamam iti tisraḥ | yas tigmaṣṛiñga ity ekādaṣarcaḥ | abhi tyam iti pañcadaṣarcaḥ | ity evam ekacatvāriṅṣat | tatra prathamayā trir abhyastayā saha tricatvāriṅṣat | indrasya nu vīryāṇīty asmin pañcadaṣarce sūkte 'shṭau nava vā ṣaṅsantyāḥ | tatrāshṭatvapaksha ekapañcāṣad bhavanti | navapakshe dvipañcāṣat | tacchaṅsanād ūrdhvam indrasya nu vīryāṇīty asya sūktasya madhya aindrīṃ nividaṃ dadhyāt | tata ūrdhvam punar api tāvatīr ṛicaḥ ṣaṅset | tathā sati ṣatasaṃkhyāsampattyā purushāyuḥsāmyam bhavati | indriyāṇi ca ṣatasaṃkhyāsu nāḍīshu saṃcārāc chatam bhavanti tadīyavyāpāraṣ ca tathā ṣatasaṃkhyākāḥ | evaṃ sati yajamānaṃ sampūrṇam āyushi vīrya indriyeshv avasthāpayati |

20.

1. durohaṇam | duḥṣaṅkaṃ rohaṇaṃ yasminn ādityamaṇḍale tad durohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api durohaṇam ity ucyate | tad rohati | ārohaṇārthaṃ ṣaṅsed ity arthaḥ | yadvā | mantrasya duḥṣaṅka uccāraṇaviṣesho durohaṇam | sa ca viṣeshaḥ sūtre (Āṣvalāyana 8, 2, 14) 'vagantavyaḥ | taṃ rohati | viṣishṭam uccāraṇaṃ kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅṣ ca āgamishyann api parāmeshyaṅṣ ca punar api parāvṛitya gamishyann api ime eva dyāvāpṛithivyāv evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya ṣaṅsanam ārohakrameṇāvarohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamāvṛittau pacchaḥ pādaṣaḥ paṭhet | ekaikasmin pāde 'vasānaṃ kṛitvā ṣaṅset | dvitīyasyām āvṛittāv ardharcaṣa ekaikasminn ardhe 'vasānaṃ

1) Alle vier Hss. cihnam anyañgaṃ tādṛiṣaṃ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittyā pādatraye 'vasānaṃ kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā ṣaṅset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargaṃ lokam eva kāmayante na tv imaṃ lokam | teshām parāñcam eva pratyavarohitam eva rohet | ṣastram paṭhet |

6. mithunāni | mithunaṣabda ekatvanivārakaḥ | tato bahūnīty uktam bhavati | yas tigmaṣṛiṅga ityādīni traishṭubhāni | divaṣ cid asya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiṣam | paṣavo 'pi mithunātmakāḥ | chandāṅsi paṣusādhanatvāt paṣavaḥ | atas teshāṃ ṣaṅsanam paṣuprāptyai bhavati |

22.

1. yathā vai | yathā loke purusho dakshiṇavāmabhāgābhyām bhāgadvayamadhye ṣirasā ca yuktaḥ | tathā vishuvataḥ shaṇmāsātmakaḥ pūrvabhāgaḥ purushasambandhidakshiṇabhāgasthānīyaḥ | tatrāvarohaṇarūpamāsashaṭkātmaka uttarārdho vāmabhāgasthānīyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakshate | na tv anushṭhānādhikyavivakshayā | prabāhuk sato vāmadakshiṇabhāgau samau kṛitvāvasthitasya purushasya ṣiro yathonnataṃ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkṛishṭo 'vatishṭhate | bidalam bhāgaḥ | tābhyām bidalābhyāṃ dakshiṇavāmabhāgābhyāṃ saṃhitaḥ saṃyojita eva loke purusho bhavati | tad dhāpi tasmād eva bhāgadvayasaṃdhānarūpatvāt kāraṇāc chīrshṇo madhye syūmeva vijñāyate | syūma syūtam | yathā vastrayoḥ saṃdhiḥ sucyā syūtaḥ saṃyojito bhavati | evaṃ ṣirasi dakshiṇottarakapālayoḥ saṃdhau syūteva kācid rekhā dṛiṣyate | etac ca bhūmau patite ṣushke māṅsarahite ṣiraḥkapāladvayasamūharūpe 'sthani vispashṭam upalabhyate | ataḥ sarvātmanā purushasādṛiṣyāt praṣasto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastraṃ vihitaṃ tat tasmiñ chastre pūrvapakshiṇa evam āhuḥ | dakshiṇāyanasyottarāyaṇasya ca madhye vishuvannāmakas tulāmeshasaṃkrāntidvayarūpo yaḥ kālaviṣeshaḥ so 'yaṃ vishuvacchabdābhidheyaḥ | sa ca vyavahāraḥ smṛitishu pracuraḥ | asminn eva vishuvati kāla etad āhuḥ ṣaṅset | etasminn ahani vihitaṃ ṣastram ahaḥṣabdenopalakshyate | etat saṃkrāntidvayam uktham ahar ukthānām [1] ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaçastropetaçastrayogyam ity arthaḥ | ata eva vishuvān vishuvannāmakaçastravān eva saṃkrāntikālaviçeshaḥ | tat katham iti | ucyate | taṃ saṃkrāntikālaṃ vishuvān vishuvān ity eva sarve vyavaharanti | atas tasmin kāle çastrapāṭhe sati yajamānā vishuvanto yogyaçastrayuktā bhavanti | sarveshv anushṭhātṛishu çreshṭhatām prāpnuvantīti pūrvapakshiṇām āçayaḥ |

3. tat-tat | karmāntareshv api vishuvākhyasaṃkrāntiyukte kāle samāgate sati çastram etac chaṅsanīyam iti yat pūrvapakshiṇām mataṃ, tasmiñ chastre tan mataṃ nādaraṇīyam | kiṃtu saṃvatsarasatra eva gavāmayane tat pūrvoktaṃ çastraṃ çaṅset | evaṃ sati yajamānā atyantasaṃyogena saṃvatsarakālam etad reto dhārayanto yanti | anutishṭhanti |

8. vaiçvakarmaṇam | viçvakarmadevatākam ṛishabham puṃgavaṃ savanīyasya codakaprāptasya paçoḥ sthāna upālambhanīyaṃ dvirūpaṃ varṇadvayopetam ubhayata etaṃ dakshiṇottarapārçvayor vilakshaṇavarṇena lāñchitam paçum mahāvrataprayogayukte satrasyopāntye 'hany ālabheran |

23.

1. atha dvādaçāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaçarātrayāgavidhir [1]) unneyaḥ | tathā ca çākhāntare vidhiḥ çrūyate | yaḥ kāmayeta prajāyeyeti, sa dvādaçarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatryā | yathoktasaṃkḷiptir Āçvalāyanācāryair darçitā | atha bharatadvādaçāhaḥ | imam evaikāham pṛithaksaṃsthābhir upeyuḥ | atirātram agre 'thāshṭāv ukthyān athāgnishṭomam athātirātram (10, 5, 8) iti |

24.

1. trayaç ca | bharatadvādaçāhaṃ vidhāya vyūḍhadvādaçāhaṃ vidhatte |

yo 'yaṃ vyūḍhadvādaçāho 'sti so 'yam etādṛiçaḥ | tatrādyantau yau dvāv atirātrau prathamadvādaçau yac ca daçamam ahas, tat parityajyāvaçishṭeshv ahassu navasaṃkhyākeshu trayas tryahāḥ kartavyāḥ | trirātraḥ kaçcit karmaviçeshaḥ | so 'yaṃ trivāram āvartanīyaḥ | ā daçamam ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipātānām anekārthatvāt | yadvā maryadāyām ayam ān bhavishyati | ādyantāv atirātrau daçamam ahaç ca maryādaṃ kṛitvāvaçishṭo navarātras triḥ āvṛittās tryahātmaka ity arthaḥ |

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1) dvādaçāhayāgavidhir alle vier Hss.

tatra codakena dîkshâdivikalpo prâptaḥ | ekâ dîkshâ tisro dîkshâ ityâdivikalpasya prakṛitau ṣrutatvât | taṃ vikalpam apavaditum niyamaviṣesham vidhatte | dvâdaṣâhâni etc.

3. dvâdaṣa râtrîḥ | prakṛitau tisra evopasadaḥ | tâṣ caikaikâṃ caturshu dineshv âvartya dvâdaṣa sutyâdineshûpasado 'nutishṭhati | tâbhir dvâdaṣabhir upasadbhiḥ ṣarîram eva dhunute | kampayati | ṣarîragatamâṅsâdidhâtuṣoshaṇena pâpakshayo bhavati | tathâ ca Sûtrakâreṇopasaṃhṛitam | yadâ vai dîkshitaḥ kṛiṣo bhavaty atha medhyo bhavatîti | upasaddineshv asya kshîramâtrâhâratvâd bhavaty eva kârṣyam | tad idaṃ sarvaṃ dhûnuta ity anena vivakshitam || atha dvâdaṣasu dineshu somâbhishavaṃ vidhatte |

4. dvâdaṣâham prasutaḥ | bhaved iti ṣeshaḥ | dîkshopasadâv aṅgakarmaṇî | abhishavas tu pradhânakarma |

5. bhûtvâ | dvâdaṣâham prasuta iti padadvayam anuvartanîyam | uditâ dvâdaṣasu dineshu somâbhishavayukto bhûtvâ pûrvoktâbhir upasadbhiḥ ṣarîraṃ dhûtvâ ṣarîragatam pâpam parityajya eva ṣuddha ihaloke bhûtvâ paraloke 'pi pûtaḥ sarvadevatâḥ prâpnoti |

25.

1. anapakramam | tam Prajâpatiṃ dîkshayitvâ tatrâdhvânam anapakramaṃ nirgamanarahitaṃ gamayitvâbruvan | na hi yajñaṃ saṃkalpya dîkshâṃ kṛitvâ tadanushṭhânam antareṇa devayajanân nirgantuṃ ṣakyate |

10. ûrdhvo vai | yo 'yaṃ navarâtre prathamas tryahaḥ so 'yam ûrdhvo vai | ârohaprakâra eva | tad yathâ | gâyatram prâtaḥsavanaṃ traishṭubham mâdhyaṃdinaṃ savanaṃ jâgataṃ tṛitîyasavanam ity ayaṃ svabhâvasiddhaḥ kramaḥ | tasya vyatyâsâbhâvâd ûrdhva ity ucyate | yas tu madhyamas tryahaḥ so 'yaṃ tiryaṅ vartate | tad yathâ | jâgatam prâtaḥsavanaṃ gâyatram mâdhyaṃdinaṃ traishṭubhaṃ tṛitîyam ity atra nâtyantam anukramo nâpy atyantaṃ vyutkramaḥ | tasmâd ayaṃ tiryaṅ | ya uttamas tryahaḥ so 'rvâṅ adhomukhaḥ | tad yathâ | traishṭubham prâtaḥsavanaṃ jâgatam mâdhyaṃdinaṃ gâyatraṃ tṛitîyasavanam ity etadahararvâktvam | prathamo jâgatânto dvitîyas traishṭubhântas tṛitîyo gâyatrânta ity evam ûrdhvatvatiryaktvârvâktvâni trishv api tryaheshu drashṭavyâni |

26.

4. sa purastât | yo dîkshâṃ vâñchati sa pumân dîkshopakramât purâ prâjâpatidevatâkam paṣum âlabheta | dvividho hi dvâdaṣâhaḥ sâgnicityo niragnicityaṣ ca | tatrâgnicayanayuktapaṣur ayam avagantavyaḥ |

5. saptadaṣa sāmidhenīḥ | dvayor dhāyyayoḥ prakshepeṇa saptadaṣasaṃkhyā sampadyate || āprīyājyāsu viṣeshaṃ vidhatte |

6. tasyāpriyaḥ | paṣoḥ prāptihetutvāt prayājā āpriya ity ucyante | tad atra Jamadagninā dṛishṭāḥ samiddho adya manusha ityādisūkte samāmnātā drashṭavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprājāpatyavyatirikteshu sarveshu paṣushv āpriyo yatharshi bhavanti | yasya yajamānasya gotrapravartako ya ṛishir bhavati tam anatikramya tena dṛishṭā evāpriyo bhavanti | evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya ṛico yuktā na tv anyeshām |

13. satram | pūrvam bharatadvādaṣāho vyūḍhadvādaṣāhaṣ ceti dvau bhedāv uktau | prakārāntareṇāpi satrarūpo 'hīnarūpaṣ cety evaṃvidho dvādaṣāhaḥ | tatra satrapakshe viṣeshaṃ vidhatte |

yady ayaṃ dvādaṣāhaḥ satrarūpo bhavet | tadānīṃ satrasya bahuyajamānatvāt sarveshāṃ yajamānānām agnīn saṃnyupya sambhūyaikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva sarve 'pi dīksheran | dīkshāṃ kuryuḥ | ya eva yajamānās ta eva ṛitvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ṛitvikkāryam abhishavaṃ kuryuḥ | vasantartum abhilakshyodavasyati | udavasānīyāṃ samāptikālīnām ishṭim anutishṭhet | vasantartau samāpayed ity arthaḥ |

27.

1. chandāṅsi | atha vyūḍhadvādaṣāhe yad etad vyūḍhatvaṃ tad etat praṣaṅsitum ākhyāyikām āha | chandāṅsi ete.

vyūḍhachandasam | svasvasthānaviparītatvenoḍhāni sthānāntare prakshiptāni chandāṅsi yasmin dvādaṣāhe so 'yaṃ vyūḍhachandāḥ | *

3. chandāṅsi vyūhati | gāyatryādīni chandāṅsi vyūhati | tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprayuktālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyām ṛicy utpannaṃ sāma naudhasam | tvām idā hyo nara ity asyāṃ ṛicy utpannaṃ sāma ṣyaitam |

9. ūshān | asau dyuloko 'syām bhūmāv ūshān | ādadhātīty adhyāhāraḥ | deṣāntaraprasiddhim upajīvya paṣuṣabdasyoshaṣabdena vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathaṃtaravairūpaṣākvarāṇi trīṇi sāmāny anyānttarebhyo vilakshaṇāni pṛishṭhyākhye shaḍahe prathamatṛitīyapañcameshv ayugmeshv ahassu pṛishṭhastotranishpādakāny āsan | tathā bṛihadvairājaraivatarūpāṇi trīṇi sāmāny anyāni rathaṃ-

tarādibhyo vilakshaṇāni bhūtvā dvitīyacaturthashashṭheshu yugmarūpeshv ahassu pṛishṭhastotranishpādakāny āsan |

6. tāni tathākalpanta | tataḥ shaṭsaṃkhyakāni pṛishṭhasāmāni dhārayituṃ tāni shaṭ chandāṅsi tathākalpanta | tenaiva krameṇa samarthāny abhavan | prathamadvitīyatṛitīyeshv ahassu gāyatrītrishṭubjagatyaḥ pṛishṭhastotranishpādakāḥ | caturthapañcamashashṭheshv ahassv anushṭuppaṅktyatichandāṅsi stotranishpādakāni | evaṃ sati yajño 'pi pṛishṭhyashaḍahākhyaḥ kalpate | svaprayojanāya samartho bhavati |

29.

1. Agnir vai | idānīṃ dvādaçāhakratau prāyaṇīyodayanīyāv atirātrau yac ca daçamam ahaḥ | tat tritayaṃ varjayitvā madhyagato yo navarātras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno rūpam | lakshaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam īdṛiçaṃ yad asti |

7. ā tvā ratham | ā tvā ratham iti tṛico marutvatīyaçastrasya pratipat | tac ca rathaçabdopetam | idaṃ vaso sutam iti tasya çastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde çrutatvāt |

16. tyam u shu | atha nividdhānīyasya sūktasyādau kiṃcit sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indraḥ | yasya sūktasya purastāt tārkshyaçaṅsanaṃ vihitaṃ tasmin nividdhānasūkta ākārarūpaṃ lakshaṇaṃ darçayati | ā na etc.

2. idānīṃ nishkevalyamarutvatīyayoḥ çastrayor nividdhāne sūkte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyāṃ yajamānāḥ sarvalokān iti sampātau | nishkevalyamarutvatīyanividdhānayoḥ sūktayor vaikṛitayoḥ sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīyaçastrasya nividdhānaṃ sūktam | ā na indra iti nishkevalyasya nividdhānaṃ sūktam |

6. yad vā eti | ākārapraçabdādikaṃ lakshaṇam mantre nāstīty āçaṅkya yad vā ityādinā tatsadbhāve bādha upanyasyate | „yad etad eti ca preti ceti tad etat prathamasyāhno rūpaṃ lakshaṇam iti pūrvam uktam | tat tathā sati yadi prety anena lakshaṇena yuktaṃ sarvaṃ sūktaṃ jāgatam abhavishyat | tadānīṃ yajamānā asmāl lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad ityādinā samādhānam upanyasyate | yasmāt praçabdayoge bādho 'sti tasmāt kāraṇād iheheti sūktaṃ yadi prathame 'hani çaṅset | tadānīm ihehaçabdenāsya bhūlokasya vivakshitatvād asminn eva bhūloke tatsūktapāṭhenainān yajamānān ramayati | ciraṃ krīḍayati | tataḥ praçabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutaṃ çastram uktaṃ, yac cāgnishṭome pūrvaṃ nirūpitam āgnimārutaçastraṃ tad ubhayaṃ samānaṃ ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti liṅgadvayaṃ yad vai yad evoktaṃ tad atra dvitīyasyāhno liṅgaṃ na bhavatīti nakāradvayenobhayaṃ nishidhyate | yat sthitaṃ tishṭhatidhāturūpavad bahushu sthāneshv apracyutatvenāvasthitam mantre dṛiçyate tad dvitīyasyāhno rūpaṃ | liṅgam |

kurvat | vartamānārthapratyayayuktaṃ karotidhāturūpam |

4. agniṃ dūtam | atra kurvad iti liṅgopanyāsaḥ | yady apy agniṃ dūtam ityādau sākshāt kurvacchabdo na çrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācipratyayāntaṃ dhātumātraṃ kurvacchabdena vivakshitam | atrāpi vṛiṇīmaha iti vartamānārthavācipratyayānto dhātuḥ çrūyate | tasmād dvitīye 'hany etat sūktaṃ viniyoktuṃ yogyam |

7. indra nedīyaḥ | indra nedīya ityādikaḥ pragāthaḥ prathame 'hany api vihitaḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvaṃ sthitaçabdārthatvāt sthitaval liṅgam |

11. tvām id dhi | atha nishkevalyaçastrasya stotriyānurūpayoḥ pragāthayor bṛihatsāmasambandharūpaṃ liṅgaṃ darçayati |

tvām id dhīti bṛihatsāmna ādhārabhūtaḥ stotriyaḥ pragāthaḥ | tvaṃ hy ehīty anucaraḥ pragāthaḥ | prathame pragāthe bṛihatsāmayuktam pṛishṭhastotram bhavati | atra pragāthadvayasya bṛihatsāmasambandhād bārhate bṛihatsāmasambandhiny ahani tad ubhayaṃ yogyam | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

32.

2. viçvo devasya | viçvo devasyety ekā ṛik | tat savitur iti dve ṛicau | so 'yam ekas tṛico bṛihatsāmasambandhabhūto vaiçvadevaçastrasya pratipad bhavati | ā viçvadevam ity esha tṛicas tasyānucaraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcikā V.

1.

3. samānodarkam | udarkaḥ samāptiḥ | samāna udarkas tulyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛittam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛittam | punar api nitarāṃ nṛittaṃ nartanam punarnipṛittam | svaraviçeshopākshharāṇām punaḥ-punar āvartanena vā nartanasādṛiçyam | punarāvṛittam paṭhitasyaiva pādasyāvṛittiḥ | atra tu svarāksharamātrasyeti viçeshaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryastavad iti paryāsaçabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātraṃ vā |

5. devā vai | yadā devās tṛitīyam ahar anushṭhāya tena svargaṃ lokaṃ gatāḥ | tadānīm asurā rakshāṅsi ca tān devān anugamya svargapraveço yathā na bhavati tathāvārayanta | nivāritavantaḥ | tatas te devās tān asurān prati virūpā viruddharūpopetā bhavateti çapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vītaya ity ekā | vāyo yāhi çivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraç ca vāyav eshāṃ sutānām ityādike dve ṛicau | tṛicatvasampādanāya tayor anyatarā dvir āvartanīyā | ā mitre varuṇe vayam ityādikas tṛicaḥ | sajūr viçvebhir devebhir ityādikas tṛicaḥ | uta naḥ priyā priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā ushṇikchandaskāḥ | tat sarvam aushṇiham praügaçastraṃ kuryāt | tatra samānodarkatvaṃ tṛitīyasyāhno liṅgam | ā mitre varuṇa iti sūkte tisṛishv apy ṛikshu ni barhishītyādiko 'ntimaḥ pāda eka eva | açvināv eheti sūkte 'pi haṅsāv ityādiko 'ntimaḥ pāda eka eva | ā yāhīti sūkte 'pi vṛishann indrety antimaḥ pāda eka eva | sajūr viçvebhir iti tṛice 'py ā yāhy agna ity antimaḥ pāda eka eva | evaṃ katipayeshu samānodarkatvaṃ liṅgam || atha marutvatīyaçastrasya tṛicadvayaṃ vidhatte |

13. taṃ-tam | taṃ-tam ityādikas tṛico marutvatīyaçastrasya pratipat | tasyopakrame taṃ-tam iti dvir āvṛittaḥ çabdo nṛittagatatālānukaraṇasadṛiçaḥ | ante ca kṛishṭīnāṃ nṛitur iti nartanavācī çabdaḥ çrūyate | tad idaṃ ninṛittaval liṅgam | traya indrasyety ayam anucaras tṛicaḥ | tasyādau triçabdaçravaṇād idaṃ trivat liṅgam |

14. indra nedīyaḥ | indra nedīya iti pragāthasya pūrvayor apy ahnor vihitatvād acyutatvam | atha pragrathanena tṛicatvaṃ sampādayituṃ caturthaḥ pādaḥ shashṭhaḥ pādaç ca tris-trir abhyasyate | tasya nṛittasamānatvād ayam pragātho ninṛittaliṅgavān | evam

brāhmaṇaspatyapragāthe 'pi drashṭavyam | yadvā | yasminn indro varuṇo mitro aryamety okārasya trir abhyāso nṛittasamānaḥ |

20. abhi tvā | abhi tvā śūrety eshā rathaṃtarasāmno yoniḥ | tām pūrvoktayā dhāyyayā anu paścān nivartayati | śaṅsed ity arthaḥ |

2.

1. atha nividdhānīyaṃ sūktaṃ vidhatte |

yo jāta eva | asmin sūkte ṛīmṇasya mahnā sa janāsa indra ity antimaḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idaṃ sūktaṃ samānodarkaliṅgopetam |

14. vaiśvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ śabdaḥ śrūyate | antaḥkaraṇaṃ ca bhūmyāder antam prāptuṃ śaknoti | tathā cānyatra śrūyate | na vā imām aśvaratho nāśvatarīrathaḥ sadyaḥ paryāptum arhati | mano vā imāṃ sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhishaṇāśabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispashṭam | bahuvidham abhivyāhṛityam abhivyāharaṇīyaṃ śaṅsanīyam ṛigjātaṃ yasmin sūkte tad bahvabhivyāhṛityam | atra hi pañcadaśarcaḥ śaṅsanīyā iti bahutvam | bahūnāṃ devānām abhivyāharaṇīyānāṃ vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanaḥ | avasānaṃ ca vichedaḥ | so 'pi dvividhaḥ purastād uparishṭāc ca | upakramāt pūrvaṃ śaṅsanīyasyābhāvād ayam pūrvakālīno vichedaḥ purastādudarka ity ucyate | śaṅsanād ūrdhvakālīno vicheda uparishṭādudarkaḥ | samānodarkatvaṃ ca tṛitīyasyāhno liṅgaṃ yuktam | tatroparishṭādudarkasāmyaṃ sajanīyādishūdāhṛitam (5, 2, 1) | atra purastādudarkasāmyaṃ liṅgatvenodāhriyate | tathā hi | asmin sūkte sarvāsv apy ṛikshu tvam agna iti padadvayaṃ samāmnātam | tad idaṃ samānodarkatvam ekaṃ liṅgam | asakṛid abhidhānād eva punarāvṛittaliṅgaṃ ca vaktuṃ śakyam | kiṃca | loke kaṃcit purushaṃ sambodhyābhimukhīkṛitya tvam iti vadanti | evam atrāpy uttaratryaham abhimukhīkṛityaiva pratyṛicaṃ tvaṃ tvam iti śabdaḥ prayujyate | tac ca prathamadvitīyayos tryahayoś ca saṃtatyai vichedarāhityāya bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaś ca vā ete tryahāḥ (4, 24, 1) iti yat pūrvam uktaṃ, tatra prathamas tryaho 'bhihitaḥ | sa ca pṛishṭhyashaḍahasya pūrvo bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamas tryaho vaktavyaḥ | tasmiṅś ca yat prathamam ahas tan navarātre caturtham ahar bhavati | tatra śastrakḷiptir upa-

rishṭād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham prastauti |

āpyante | pūrvokteshu trishv ahassu trivṛitpañcadaçasaptadaçākhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatrī trishṭub jagatīty etāni chandāṅsy āpyante | samāptāni | tata ūrdhvam etad eva vakshyamāṇam ucchishyate | pūrvam anuktatvād utkarsheṇāvaçishyate | tasyaivāvaçishṭasya vāg iti nirdeçaḥ | evakāras tu pūrvoktadevatāvyāvṛittyarthaḥ | Agnir vā devatendro vai devatā viçve vai devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayam pūrvam uktatvān nāvaçishṭam | vāgdevatā pūrvam anuktāvaçishṭā | tasyā vācakaṃ vāg ity etac chabdarūpam | tad etad aksharaṃ vakārādivarṇātmakam punar api tryaksharam | tribhir aksharair upetam | katham etad iti | tad etat spashṭīkriyate | vāg ity ukte saty ekāksharam bhavati | vakāragakārābhyāṃ yuktasyākārāksharasyaikatvāt | tad evāksharam iti vāgdevatānāmnoccāryamāṇaṃ tryaksharaṃ bhavati | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturthasyāhno nirvāhikā | tasmāt kāraṇād yadi caturtham ahar upetā nyūṅkhayanty, okārasya sūtroktaprakāreṇoccāraṇaviçeshaṃ kuryuḥ | tadānīm etad eva vāg ity etad aksharaṃ devatāyā vācakam abhilakshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kiṃtv etad aksharaṃ vardhayanti | vṛiddhiprakāra eva pravibhāvayishantīty [1]) anena spashṭīkriyate | prabhutvaṃ vibhutvaṃ cāksharāsya kartum ichanti | prabhutvaṃ sāmarthyaṃ, vibhutvaṃ viçālatvam || nyūṅkhasvarūpam Āçvalāyanena varṇitam | caturthe 'hani prātaranuvākapratipady ardharcādyor nyūṅkhaḥ | dvitīyaṃ svarānāṃ okāraṃ trimātram udāttaṃ triḥ | tasya-tasya coparishṭād aparimitān pañca vārdhaukārān anudāttān | uttamasya tu trīn | pūrvam aksharaṃ nihanyate nyūṅkhyamāne (7, 11, 1) iti | asyāyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā ṛico yau dvāv ardharcau tayor ardharcayor yāv ādī tayor ādyor nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaprakāreṇoṅkhanam uccāraṇaṃ nyūṅkhaḥ | katham iti | tad eva spashṭīkriyate | āpo revatīḥ kshayatheti prātaranuvākasya pratipat | tasyāḥ pūrvārdhasyādau yo 'yaṃ dvitīyasvara okāraḥ pakārād ūrdhvabhāvī, taṃ trimātropetam udāttasvarayuktaṃ trivāram uccārayet | ta ete traya okārāḥ sampadyante | tatraikaikasyaukārasyopari punar apy okārā ardhasvarūpā hrasvamātrā aparimitāḥ pañca voccāraṇīyāḥ | te cārdhauka-

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1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudāttāḥ | uttamasya tu trimātrasyaukārasyopari trīn ardhaukarān uccārayet | teshv ardhaukāreshu prathamam aksharaṃ nihanyāt | atyantaṃ nīcasvarūpānudāttaṃ kuryād iti | evaṃ saty udāttās trimātrās traya okārā, ardhaukārās trayodaśety evam okārāḥ shoḍaśa sampadyante | prathamadvitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | dvitīyatṛitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | tṛitīyasya trimātrasyoparishṭād anudāttā ardhaukārās trayaḥ | so 'yam uccāraṇaviśesho nyūṅkha ity ucyate | so 'yaṃ nyūṅkhaś caturthasyāhna udyatyai | udyamanāya sarvasmād utkarshāya bhavati | Dieses lässt sich etwa so darstellen:

āpó3 ŏ ŏ ŏ ŏ ŏ, ó3 ŏ ŏ ŏ ŏ ŏ, ó3 ŏ ŏ ŏ. Vgl. Āśvalāyana 7, 11, 7.

5. annaṃ vai | yo 'yam ukto nyūṅkho 'sti tad etad annaṃ vai | annasādhanatvād annasvarūpam eva | katham etad iti | tad ucyate | iḍāśabdo 'nnavācī | tad yeshāṃ karshakāṇām asti te karshakā iḍavāḥ | te ca varshantam parjanyam abhilakshya gehṇā harsheṇa gāyanto yadā caranti | atha tadānīm annādyam prajāyate | svakālavṛishṭiṃ samṛiddhiṃ ca dṛishṭvā karshakā hṛishyanti hṛishṭāś ca gāyantīti yad asti tatsadṛiśam idaṃ caturthe 'hani nyūṅkharūpam uccāraṇam | ato 'nenoccāraṇenānnam utpādayanti | tad evam annādyasya prajātyā utpādanārthaṃ sampadyate | tasmād annaprajātiyuktatvād eva caturtham ahar jātavad bhavati | jātavattvam etasminn ahani mantraliṅgatvenoparishṭād (5, 4, 2) vakshyate |

6. caturaksharēṇa | mantre yo 'yam ādau caturakshare bhāgas tena nyūṅkhayet | catvāry aksharāṇy uccārya tadante yathoktaṃ nyūṅkham prayuñjyād iti kecid yājñikā āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitīyasminn akshare nyūṅkhayet | prajānāṃ sarvāsām mukhenaivānnadanāt | tatha sati yajamānam annādyasya mukhata eva samīpa eva sthāpayati |

11. ājyaśastre sthānaviśeshaṃ vidhatte |

madhyataḥ | tṛitīyapāda ity arthaḥ | tathā cāśvalāyana āha | agniṃ na svavṛiktibhir ity ājyam | tasyottamāvarjaṃ tṛitīyeshu pādeshu nyūṅkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāśvalāyano marutvatīyaṃ nishkevalyaṃ ca nirūpya paścād idam āha | środhīhavīyasya tu tṛica ādye 'rdharcādishu nyūṅkhaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vākpratipādakaśabdayuktam | vaimadam vimadākhyena maharshiṇā yuktam | riphatidhātuḥ kleśārthe vartate | viśeshakleśenoccāritaṃ viriphitam | vichandā iti vividhachandasā

yuktam | yad ūnaṃ vātiriktaṃ vonatiriktam | aksharahrāsavṛiddhī ity arthaḥ |

3. viriphitam | nyuṅkharūpeṇa viçeshakleçenoccāritam | ata eva viriphitasya viçeshakleçarūpatayā yuktasya vimadākhyasya maharsheḥ sambandhi |

5. tā u daça jagatyaḥ | tā u tās tu sūktagatā ashṭāv ṛico daça jagatyaḥ sampadyante | kathaṃ sampattir iti | tad ucyate | sūktasyādyantayor ṛicos trir āvṛittyā dvādaça paṅktayo bhavanti | paṅktiç caiva catvāriṅçadakshara | tato militvāçītyadhikacatuḥçatākshrāṇi sampadyante | ashṭācatvāriṅçadaksharāṇāṃ jagatīnāṃ daçasaṃkhyākānāṃ tāvanty evāksharāṇi | evaṃ jagatīsampattiḥ |

6. tā u pañcadaça | tās tu daça jagatyaḥ pañcadaçānushṭubhaḥ sampadyante | tathā hi | ashṭācatvāriṅçadaksharā jagatī | dvātriṅçadaksharānushṭup | tathā saty ekaikā jagatī sārdhānushṭub bhavati |

7. tā u viṅçatiḥ | tās tu daça jagatyaḥ punar api pratyekaṃ dvedhā vibhajyamānāç caturviṅçatyaksharā gāyatryo viṅçatir bhavanti | gāyatrīsambaddhaṃ cānyatra prāyaṇīyam prathamam ahaḥ | gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1) iti çrutyantarāt | idaṃ cāhar madhyame tryahe prathamatvāt punaḥ prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktuṃ çakyatvād etat sūktaṃ caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātṛibhiḥ pūrvam astutaṃ, hotṛibhir apy açastaṃ tasmād ayātayāma gatasāraṃ na bhavatīti sākshād yajña eva | yajñamadhye sāratvāt | tathā sati yady etat sūktam atrājyam bhavet | tadānīṃ yajñarūpād eva sūktād yajñarūpam ahas tanvate | vistārayanti | kiṃcāhardevatāṃ vācam eva tena sārayuktena punaḥ prāpnuvanti | tac ca madhyamasya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo çukraḥ | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | itaraiḥ shaṭpratīkaiḥ shaṭ tṛicāḥ |

11. taṃ tvā | atra yad etad īmahe iti padam asti, tad yācāmahe ity asminn arthe vartate | yācñā ca dīrghakālena phalapradā | tasmād etad ahar abhyāyāmyam iva | abhito dīrghaṃ kartavyam iva prayogabāhulyena dṛiçyate | tena yācñārthavācidhātudvāreṇa dīrghatvena sāmyapratīter idam mantravākyaṃ caturthasyāhno nirūpakam |

12. idaṃ vaso | ālānaḥ çastrakḷiptiḥ | sā cedaṃ vaso sutam ityādikāsv asmiṅç caturthe 'hani pūrvoktena prathamenāhnā samānā | tat sāmyaṃ caikaṃ liṅgam |

15. tad u | tad u tat tu sūktaṃ trishṭupchandaskam | pratishṭhitāni padāni pratiniyatāksharasaṃkhyāyuktāḥ pādā yasmin sūkte tat pratishṭhitapadam | tādṛiçena tena sūktena savanam mādhyaṃ-

dinasavanagatam marutvatīyaçastraṃ dadhāra | dhāritavān bhavati | etena sūktena svayam āyatanāt svakīyagṛihāt kadācid api na pracyavate |

16. imaṃ nu | imaṃ nv ityādis tṛicaviçeshaḥ paritaḥ pūrvoktānām ante prakshepaṇīyaḥ |

18. tad vai | yasmiñ chandasi nivitpadasamūhaḥ prakshipyate tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān nirvāhaṇāya tāsu gāyatrīshu nividaṃ dadhyāt |

19. pibā somam | pṛishṭhastotrasādhanasya vairājasāmna ādhāraḥ pibā somam ityādiḥ stotriyas tṛicaḥ | çrudhī havam ityādy anurūpaḥ |

21. tvām id dhi | tvām id dhity asyām ṛici bṛihatsāmotpannam | tasmād etaṃ yonibhūtam pragātham pūrvoktadhāyyām anu paçcāc chaṅset |

5.

11. tā u | tā u tās tu sūktagatā ṛico vichandaso vividhachandoyuktāḥ | tatraikaviṅçatir dvipadāḥ santy, avaçishṭāç catushpadāḥ santi | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | purvatra vāg ekaṃ gaur ekaṃ dyaur ekam (5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakaṃ rūpaṃ caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā | stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya svarūpaṃ Chandogair evam āmnātam | navabhyo hiṃkaroti sa tisṛibhiḥ sa pañcabhiḥ sa ekayā | navabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa pañcabhiḥ | navabhyo hiṃkaroti sa pañcabhiḥ sa ekayā sa tisṛibhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyāyam arthaḥ | ekas tṛicas tisṛibhiḥ paryāyair āvartanīyaḥ | tatra prathamaparyāye prathamāyās triḥ pāṭho dvitīyāyāḥ pañcakṛitvaḥ pāṭhas tṛitīyasyāḥ sakṛid eva pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho dvitīyāyās triḥ pāṭhas tṛitīyasyāḥ pañcakṛitvaḥ pāṭhaḥ | tṛitīyaparyāye prathamāyāḥ pañcakṛitvaḥ pāṭho dvitīyāyāḥ sakṛit pāṭhas tṛitīyasyās triḥ pāṭhaḥ | evam āvṛittābhiḥ saptaviṅçatisaṃkhyābhir ṛigbhis triṇavaḥ stomo bhavati |

5. paçurūpam | tathāvidhaṃ ca paçurūpaṃ yad asti tad api liṅgam | paçurūpasya bahuvidhatvam eva yad adhyāsavad ityādinā prapañcyate | adhikapādasya prakshepo 'dhyāsaḥ | prakṛitau yāvad asti tāvato 'py adhikapādopetam adhyāsavat | paçūnām api caturbhyaḥ pādebhyo 'dhikam mukham ekam parigaṇyate | ato 'dhyāsavat paçurūpam bhavati | tad eva vikshudrā ity anena spashṭīkri-

yate | vividhāḥ kshudra vikshudrāḥ | ekasmād anyo nyūnas, tasmād apy anyo nyūnaḥ | gajāpekshayāçvaḥ kshudras, tadapekshayā mahishaḥ kshudras, tato gaus, tato 'jety evam paçushu kshudratvaṃ drashṭavyam |

vāmam | yad vāmaṃ ramaṇīyaṃ sūktaṃ svaravarṇādibhiḥ çrāvyam bhavati | tad api paçurūpam | loke 'pi gavāçvādipaçava iti yad asti tad vāmaṃ ramaṇīyaṃ dṛiçyate |

yat pañktam | ekaṃ liñgam pañktaṃ yat punarvacanaṃ tat pañcasaṃkhyāyuktam | pūrvatra pañktichandaḥsambaddham iti viçeshaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatīchandoyuktā ādyā navarcaḥ çaṅsantyaḥ | tatra tṛitīyasyām ṛici jagatīchandaskebhyaç caturthapādebhyo 'dhikaḥ pādo bharadvājāya sapratha ity eshu samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavalliñgam | tatra paçusvarūpam | paçor api pādacatushṭayād adhikasya mukhasya vidyamānatvāt |

7. ā no yajñam iti dve ṛicau | ā no vāyav ity ekā | so 'yam prathamas tṛicaḥ | rathenetyādir dvitīyaḥ | bahava ityādis tṛitīyaḥ | imā u vām ityādiç caturthaḥ | pibā sutasyedyādiḥ pañcamaḥ | devaṃ-devam iti shashṭhaḥ | bṛihad iti saptamaḥ | tad etat saptakam bṛihatīchandoyogād bārhatam |

13. marutvān | parito 'nte prakshepaṇīyaḥ paryāsaḥ || tasmiñs tṛice nividdhānaṃ vidhatte | tā u etc.

7.

1. mahānāmnīshu | S. 4, 4, 1.

3. imān vai | nanu çakvarīshūtpannaṃ sāma çākvaram iti vaktavyam | çakvarī ca saptapādopetā | na caitā ṛicas tathāvidhāḥ kiṃtu pādacatushṭayopetā anushṭubhaḥ | tat kathaṃ āsāṃ çakvarītvam ity āçañkya çaktipradatvāc chakvarītvam iti nirvacanaṃ darçayati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyaḥ santi tāḥ sīmna ūrdhvā abhyasṛijata | agnim īḷa ity ārabhya yathā vaḥ susahāsatīty antā dāçatayīnāṃ sīmā | tasyāḥ sīmna ūrdhvabhāvinīḥ kṛitvā Prajāpatir abhitaḥ sṛishṭavān | ata evaitāḥ saṃhitāyāṃ nāmnāyante kiṃtv āraṇyakāṇḍa āmnāyante | athavā | navaitā ṛicas trivedebhya upari sthitatvena prayujyante | tathā cāçvalāyana āha | çākvaraṃ cet pṛishṭham mahānāmnyaḥ stotriyaḥ | tā adhyardhakāraṃ nava prakṛityā tisro bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā çākvaraçamnā pṛishṭhastotraṃ nishpādyate tadānīm mahānāmnya ṛicaḥ stotriyas tṛico bhavanti | tās tu prakṛityā svabhāvena navasaṃkhyākās tathāpi tisraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikenā-

rdhena yuktām ekām ṛicam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṇām ardharcāṇām ekārdhatve sati tisra ṛico bhavantîti[1]) | so 'yaṃ stuṇollaṅghanaprakāraḥ | yasmāt sīmna ūrdhvāḥ satīḥ Prajāpatir asṛijata tasmāt sīmā ity etannāmakā abhavan | mahānāmnīnām anena prakāreṇa sīmānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikas ṭricas, upa na ityādir dvitīya, indraṃ viṣvā iti tṛitīyaḥ | etat trayam militvā pūrvoktastotriyasadṛiṣyād anurūpas tṛico bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāma ity eshā dvipadādhikatvena prakshiptā | tasmād ayam pragātho 'dhyāsavān |

8.

4. tam indram | ṣastrānte prakshepaṇīyaṃ tṛicaṃ vidhatte | tam indram etc.

10. stushe janam | trishṭupchandaske sūkte viṣa ādevīr ity ekaḥ pādo 'dhikaḥ prakshipyate | so 'yam adhyāso liṅgam |

14. agnir hotā | trishṭupchandaskasya tṛicasyāvasāne tā tareṇety adhikaḥ pādo 'dhyāsaḥ |

9.

2. athāsmin shashṭhe 'hany ṛitupraisheshv ṛituyājasūkte kaṃcid viṣesham vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsaṃ naiva kurvanti kiṃtu svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛituḥ svasva eva sthāne nivasati | tasmāt kāraṇād yathāyathaṃ svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asaṃpradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānīm maitrāvaruṇaḥ praishasūktagatena mantreṇa hotrādīn preshyati | ante ca yājyayā vashaṭkāraṃ kurvanti | adhvaryuyajamānau tu preshitau svasvayājyāṃ hotre prayachataḥ | tad idam prakṛitāv anushṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu taṃ-tam ṛitum anatikramya sarvān ṛitūn ṛitvijaḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnāṃ tathā kalpane sati janatā janasamūho yathāyathaṃ svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhinyo bhavanti | evam ṛituyājā atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārāntareṇa kartavyāv iti | tatra tāvad akāraṇapaksham upanyasyati

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1) Vgl. Sāyaṇa zu Aitareyāraṇyaka 4, 1, 1.

3. tad āhuḥ | ṛitayajārtham maitrāvaruṇena paṭhitavyā mantrā ṛitupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na preshitavyam | hotā yakshad Indram ityādibhiḥ praishaṇaṃ na kartavyam | hotrādibhiç ca ṛitupraishamantrair na vashaṭkartavyam | yājyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ṛitupraishās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyāṃ vāci mantraprayogo yujyate | iti nishedhavādinām abhiprāyaḥ || teshām eva matam āçritya vidhivādinām pakshe doshaṃ darçayati |

4. yad ṛitupraishaiḥ | yady ṛitupraishās tatpurvako vashaṭkāraç cānushṭhīyeran | tadānīm āptāṃ samāptāṃ vācam eva ṛiccheyuḥ | kīdṛiçīṃ vācam | ṛikṇavahīm | vaho balīvardasya lāṅgalādivahanapradeçaḥ | vṛikṇo bhagno vaho vahanapradeço yasyā vācaḥ sā ṛikṇavahī | çrāntatvād yajñabhāraṃ voḍhum açaktety arthaḥ | vahāraviṇīm | açakyavahananimitto rāvo rodanarupo dhvanir yasyāḥ sā vahāraviṇī | tādṛiçīm upadravadvayayuktāṃ vācaṃ vināçayeyuḥ || evam anushṭhānapakshe dosham uktvā nishedhapakshe vyavasthite sati vidhivādī svābhipretam anushṭhānaṃ hṛidi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yājyāmantrair na vashaṭkuryuḥ | tadānīm ṛitvijo yajñasyācyutād avinashṭāt prayogāc cyaveran | vinaçyeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kiṃcaitasmād yajñāt svaktyaprāṇāt Prajāpateḥ svaktyayajamānād gavādipaçubhyaç ca jihmā īyuḥ | ṛitvijaḥ sarve 'pi kuṭilā bhūtvā gaccheyuḥ | yajñaprāṇayajamānapaçubhyo bhrashṭā bhaveyur ity arthaḥ || itthaṃ vidhinishedhapakshayor ubhayor api bādham uktvā prakārāntareṇānushṭhānaṃ siddhāntayati |

6. tasmād ṛigmebhyaḥ | yasmād anushṭhānapakshe çrāntām ityādyuktadoshaḥ parityāgapakshe tv acyutād ityādyuktadoshaḥ | tasmād doshadvayaparihārāya prakārāntareṇānushṭheyam | prakṛitau hi maitrāvaruṇas taṃ-tam praishamantram paṭhitvā hotar yajetyādinā preshyati, hotrādayaç ca tata ūrdhvaṃ yājyām praisharupām eva paṭhitvā tadante vaushaḍ iti vashaṭkurvanti | atra tu na tathā kartavyam | kiṃ tarhy ṛigmebhya evādhy ṛikçiraskebhyo hotrādivishayapraishebhya evordhvam maitrāvaruṇo hotar yajetyādinā preshyet | hotrādayaç ca tathaiva ṛigmebhyo 'dhi vashaṭkṛitya tubhyaṃ hinvānā ityādyṛikçiraskaiḥ praishair yajeyuḥ | tathā sati prakṛitivad anushṭhānābhāvād vācam āptām ityādir anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyutād ityādir dosho 'pi na bhavati |

10.

1. pārucchepīḥ | prātaḥsavane mādhyaṃdinasavane ca yāḥ prasthitayājyāḥ codakena prakṛititaḥ prāptāḥ | tāsām purastāt pārucchepīḥ parucchepākhyena maharshiṇā dṛishṭā ṛica upadadhyaḥ | ekaikām pārucchepīm ṛicam uktvā paçcād ekaikām prasthitayājyām paṭhet | vṛishann indra vṛishapāṇāsa indava ityādyāḥ, piba somam indra suvānam adribhir ityādyāç ca pārucchepya ṛicaḥ Sūtrakāreṇa (8, 1, 2. 4) vispashṭam udāhṛitāḥ | pārucchepīshv ṛikshv yac chando 'sti tad idaṃ rohitanāmakam |

3. tad āhuḥ | saṃkhyāsāmyāt pañcapadopetā ṛicaḥ pañcame 'hani yuktāḥ | shaṭpadopetāḥ shashṭhe 'hani | pārucchepyas tu saptapadopetāḥ | ataḥ shashṭhe 'hani tacchaṅsanam ayuktam iti codyavādinām abhiprāyaḥ || tatrottaram āha |

4. shaḍbhir eva | ekaikasyām ṛici ya ete prathamabhāvinaḥ shaṭ pādās taiḥ sarvair yadā shashṭham ahar āpnuvanti | tadānīm uparitanaṃ yat saptamam ahas tad apachidyaiva pṛithaktvena tasya vichedaṃ kṛitvaiva prāpnoti | tasmād vichinnaṃ saptamam ahas tena saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānāṃ dhanānām ākarshaṇe kiṃ sādhanam iti | tad ucyate | tat tatra pārucchepīyāsv ṛikshu yad etat padam paṭho 'sti | kīdṛiçam | punaḥpadam | shaṭsu pādeshu samāpteshu punaḥ paçcād uccāryamāṇaḥ sumṛiḍiko na ā gahīty evaṃvidhāḥ saptamaḥ pādaḥ | sa eva dhanānām āsañjanāyāsaktāni kṛitvā samākarshaṇāyāṅkuço 'bhūt |

12.

1. pūrvatra vāg ekaṃ gaur ekaṃ dyaur ekam iti yat tṛitīyaṃ devatāsvarūpam uktaṃ, seyaṃ devatā shashṭham ahar nirvahati | tathā stomānām madhye trayastriṅçaḥ stomo nirvāhakaḥ | tasya stomasya svarūpaṃ Chandogair evam āmnāyate | ekādaçabhyo hiṃkaroti sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaçabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa saptabhiḥ | ekādaçabhyo hiṃkaroti sa saptabhiḥ sa ekayā sa tisṛibhiḥ | anto vai trayastriṅçaḥ (Tāṇḍya 3, 4, 1) iti || asyāyam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra prathame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo 'bhyāsa uttamāyāḥ sakṛit paṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | evaṃ trayastriṅçastomanishpattir iti |

revatîr naḥ sadhamâda ity asyâm ṛicy utpannaṃ sâma raivatam | gâyatryâdibhyaç chandobhyo 'ksharair adhikatvâd atichandâ iti kasyacic chandaso nâmadheyam |

5. stirṇam | stirṇam barhir ity âdyas tṛicaḥ | â vâṃ ratha iti dvitîyaḥ | sushumâ yâtam iti tṛitîyaḥ | yuvâṃ stomebhir iti caturthaḥ | avar maha iti dve ṛicau | vṛishann indrety ekâ | ubhâbhyâm pañcamas tṛicaḥ | astu çraushaḍ ity ekâ | o shû ṇa ity ekâ | ye devâsa ity ekâ | etat tritayaṃ shashṭhaḥ | iyam adadâd iti saptamaḥ | ity etat sarvam praûgaçastraṃ kuryât || çastrântarasya pratipadaṃ tṛicaṃ vidhatte |

6. sa pûrvyaḥ | atra mahânâm iti mahacchabdaḥ pâdasyânte dṛiçyate | shashṭhaṃ câhaḥ pṛishṭhyâkhyasya shaḍahasyânto bhavati | tasmâd antatvaliṅgena shashṭhe 'hani yogyam | yadvâ | mahato 'py adhikasyânyasyâbhâvân mahad ante ity antatvaṃ vyâkhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishâ | marutvân no bhavatv ity asya caturthasya pâdasya sarvâsv ṛikshu vidyamânatvât samânodarkatvam || tṛicâtmakaṃ sûktântaraṃ vidhatte |

10. indra marutvaḥ | asmin sûkte tebhiḥ sâkam ityâdis tṛitîyasyâm ṛici tṛitîyaḥ pâdaḥ | tatra Vṛitraṃ khâdati bhakshayatîti vṛitrakhâdaḥ | tena bhakshaṇena Vṛitrasyâvasânam maraṇaṃ sampadyate | tasmât khâdo Vṛitrasyântaḥ | shashṭhasyântatvam pûrvam evoktam | ato 'ntavattvaṃ liṅgam | yady apîdaṃ sûktaṃ na bhavati tathâpi sûktasthânâpannatvât sûktam ity uktam |

12. çastrasyântimaṃ tṛicaṃ vidhatte |

ayaṃ ha | svar marutvatâ jitam iti dvitîyaḥ pâdaḥ | tatra bhûtârthavâcikta pratyayânto jayatidhâtur ekaṃ liṅgam | kiṃca jayasya yuddhâvasânatvâj jitam iti çabdo 'ntapratipâdakaḥ | tad etad antavattvam aparaṃ liṅgam |

17. indram it | asya pragâthasya sarveshv api pâdeshv indraçabdâvṛittes tâladhvanisadṛiçatvân niṇṛittaval liṅgam |

13.

2. pra ghâ nu | somasya tâ mada indraç cakârety asya caturthapâdasya bahushv ṛikshu vidyamânatvât samânodarkatvam |

5. nishkevalyasya çastrasyântimaṃ tṛicaṃ vidhatte |

upa no haribhiḥ | tisṛishv apy ṛikshûpa no haribhir iti pâdasyaikatvât samânodarkatvam |

8. tat savituḥ | tat savitur iti dve ṛicau pratipaccheshabhûtau, dosho âgâd ity esha sûtre paṭhitas tṛico 'nucaraḥ | atra bhûtârthavâcî gamidhâtur yo 'sti tasyârtha âgâd iti çabdenocyate | bhûtârthavâcitvâd gataṃ gamanasamâptir anto bhavati | tad etad antavattvaṃ

liṅgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekām ṛicaṃ tat savitur iti dve ṛicau militvā pratipattṛicatvenoktvā dosho āgād ityādikas tṛico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaçeshatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicaç caturthe pāde dyāvā rakshatam pṛithivī ity uktatvād idaṃ sūktaṃ dyāvāpṛithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u çreshṭha ity asmin sūkte trayodaçarcaḥ çaṅsanīyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṅsa ṛibhava iti çrutatvād idam ārbhavam | upa na iti sūkte catasraḥ | Āçvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukshā iti çrutatvāt tad apy ārbhavam | Ṛibhavo hi naro manushyāḥ | ata eva manushyān antaḥ praveçayitum asahamānā agnivasvādayaḥ somapānavelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbhavaṃ çaṅsaty Ṛibhavo vai deveshu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ çasyamāne kathyante yasmin sūkte tan nārāçaṅsam | tad ekaṃ liṅgam | tathaivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti trishaṇḍaḥ çrutaḥ | tad etat tritvaṃ dvitīyaṃ liṅgam |

12. idam itthā | idam itthety ekaṃ sūktaṃ, ye yajñenety aparam |

14.

2. nishṭhāvam | kīdṛiçam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyaṃ niḥçesheṇa sthitir nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvaḥ | tādṛiçam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachidya vadituṃ samartho 'vavaditā | tādṛiçam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte çaṅsaya | tatas teshām ṛishīṇāṃ yat sahasrasaṃkhyaṃ dhanaṃ satrapariveshaṇaṃ satrārtham paritaḥ saṃpāditam | tat sarvam anushṭhānād ūrdhvam avaçishṭaṃ te dhanaṃ tubhyam Aṅgiraso maharshayaḥ svargaṃ prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukīrtinā | Kakshīvān ity abhihitaḥ kaçcid ṛishiḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛishṭam apa prāca indreti sūktam api tannāmakam | tac ca vṛishākapisūktāt prāg eva samīpe çaṅsanīyam | tena Sukīrtinā hotā yoniṃ vyahāpayat | garbhanirgamāya vivṛitam akarot | ata eva tasyā ṛicaç caturthapāda urau yathetyādir āmnāyate |

6. madhvo vo nāma | asmin sūkte marudvishayam abhivyāharaṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ liṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya sarvāsv apy ṛikshu paṭhitatvāt samānodarkatvam || dhārayann ity etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛishṭāntaṃ darçayati |

9. dhārayan-dhārayan | hotāsmin sūkte caturtheshu pādeshu dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā çaṅsati | tasya ko 'bhiprāya iti | so 'bhidhīyate | antaḥ çastrasyāvasānapradeçaḥ | tasya prasraṅsāt prakarsheṇa sraṅsanāc chaithilyād ayaṃ hotā bibhāya | bhītim prāptavān | sraṅsanaparihārārthe dṛishṭānto 'bhidhīyate | yathā loke rajjuṃ nirmimāṇaḥ purushaḥ punarāgrantham punaḥ-punar āgrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya tasyā rajjor antam badhnīyāt | dīrghāyā rajjvā agraṃ sūkshmam punaḥ pṛishṭhataḥ pratyākṛishya veshṭanaṃ kṛitvāgranthanaṃ nāma | tasya dṛiḍhībhāvo nigranthanaṃ nāma | ity eko dṛishṭāntaḥ | anyo 'py abhidhīyate | yathā vā loke carmakāra ārdrasya carmaṇaḥ saṃkocanivāraṇāya bhūmau tat prasārya dṛiḍham ākṛishya carmaṇo 'nte mayūkhaṃ çaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛiḍham bhūmipravishṭaṃ kuryāt | hotuḥ punar dhārayann iti çaṅsanaṃ yad asti tad etat tādṛiçam | pūrvoktadṛishṭāntasamānaṃ drashṭavyam | tad etac chaṅsanam yajñasya saṃtatyai bhavati |

16.

1. dvādaçāhagate navarātre trayas tryahāḥ | tatra prathamadvitīyau tryahāv uktau | tāvatā pṛishṭhyaḥ shaḍahaḥ samāptaḥ | yas tu tṛitīyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmakāni | tatra prathamaṃ, navarātrāpekshayā saptamaṃ yad ahar asti, tatra mantraliṅgaṃ darçayati | yad vā eti etc.

9. āpyante | trivṛitpañcadaçasaptadaçaikaviṅçatriṇavatrayastriṅçākhyā ye stomās te sarve 'pi shashṭhe 'hany āpyante | samāptāḥ | gāyatrītrishṭubjagatyanushṭuppaṅktyatichandobhidhāni sarvāṇi chandāṅsi ca samāptāni | tathā sati yathaivādo vakshyamāṇaṃ nidarçanaṃ tathaiva saptamasyāhnaḥ pravṛittir drashṭavyā | kiṃ nidarçanam iti | tad ucyate | yathā darçapūrṇamāsādipuroḍāçādidravyāṇy avadāya paçcāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pratyabhighārayanti | kimartham iti | tad ucyate | ayātayāmatāyai | gatasāratvaparihārāya punar api havishṭvayogyatārtham | evam evaitasmin saptame 'hani stomāç chandāṅsi ca punar api pratyupayanti | pratipadyānutishṭhanti | tathā saty anushṭhitasya punar anushṭhānaṃ carvitacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikaṃ saptamasyāhna ājyam bhavati | tad etad ayātayāmatāyai punar api sāratvasiddhyartham bhavati | tasmiñ chastre ghṛitasya nāma guhyam iti ghṛitaçabdasya vidyamānatvāt pratyabhighāraṇasāmyam bhavati | yady api trivṛidādayaḥ stomāḥ saptame 'hani punar nānushṭhīyante, tathāpi caturviṅçādayaç chandomanāmakā anushṭhāsyante | tasmād ayātayāmatvaṃ stomatvasāmyenābhihitam |

11. ā vāyo | atrādyaiḥ shaḍbhir dvau tṛicau | itare pañca tṛicāḥ |

14. tad u | tad u tat sūktaṃ kayāçubhāçabdopetatvāt kayāçubhīyanāmakam | astv evaṃ kiṃ tata iti cet | ucyate | etad eva kayāçubhīyanāmakaṃ sūktaṃ saṃjñānam parasparaikamatyasādhanam | kiṃcaitat saṃtani saṃtānakaram prāṇānām avichedena dīrghāyushyakaraṇam |

19. paçavaç chandomāḥ | caturviṅçacatuçcatvāriṅçāshṭācatvāriṅçākhyaç chandomāḥ paçusādhanatvāt paçurūpāḥ | tasmāc chandomayukte 'smiṅs tryahe chandodvayānushṭhānam paçuprāptyai bhavati | chandobhir gāyatrītrishṭubjagatībhir aksharasaṃkhyādvāreṇopamīyanta iti caturviṅçādayas trayaç chandomāḥ | tatra gāyatryā caturviṅçatyaksharayā sadṛiço yaç caturviṅçastomas, tasya pratipādakam ashṭābhyo hiṃkarotītyādikaṃ Chandogabrāhmaṇaṃ caturviṅçam etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam | yac catuçcatvāriṅçastomasya nirūpakaṃ Chandogabrāhmaṇam evam āmnāyate | pañcadaçabhyo hiṃkaroti sa tisṛibhiḥ sa ekādaçabhiḥ sa ekayā | caturdaçabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa daçabhiḥ | pañcadaçabhyo hiṃkaroti sa ekādaçabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais tṛicasyāvṛittau prathame paryāye prathamāyā ṛicas trir abhyāso madhyamāyā ṛica ekādaçakṛitvo 'bhyāsa uttamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyā daçakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyā ekādaçakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | so 'yaṃ catuçcatvāriṅçastoma iti [1]) || atha bṛihatsāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam pragāthaṃ tadanurūpaṃ ca vidhatte |

20. tvām it | tvām id dhīty ekaḥ pragāthaḥ | tvaṃ hy ehīti dvitīyaḥ | tad ubhayaṃ saptame 'hani nishkevalyaçastre çaṅsanīyam | nanv ayugmam ahaḥ saptamam | tathā sati rathaṃtarapṛishṭham parityajya bṛihatpṛishṭhaṃ kim ity upādīyata iti cet | vacanabalād iti brūmaḥ | kiṃ hi vacanaṃ na kuryān, nāsti vacanasyātibhāra iti nyāyāt | bṛihatpṛishṭhasvīkāre kāṃcid yuktim āha |

21. yad eva | pūrvasya shashṭhasyāhno yad eva pṛishṭhastotraṃ

1) Ueber den ashṭācatvāriṅça stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanaṃ tūparishṭād vakshyate | nanu shashṭhe 'hany api raivatam pṛishṭhaṃ na tu bṛihad iti cet | naisha doshaḥ | bṛihadraivatayoḥ kāryakāraṇabhāvenaikatvād ity abhipretya bṛihac ca vā idam agre rathaṃtaraṃ cāstām (4, 25) ity atrā pratipāditam || kāryakāraṇabhāvam iha smārayati |

22. yad vai | vairūpaçākvarayor rathaṃtarajanyatvāt tadrūpatvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati shashṭhe 'hani raivatasya bṛihattvaṃ vyavahartuṃ çakyate || idānīm atra saptame 'hani bṛihatpṛishṭhasvīkāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatpṛishṭhaṃ kriyate | tad idānīṃ shashṭhe 'hany anushṭhitena bṛihataivāsmin saptame 'hani tad bṛihatpṛishṭham pratyuttabhnuvanti | atītatvena shashṭhasya punar uddharaṇam pratyuttambhanam | etac castomakṛintatrāya sampadyate | stomānāṃ trivṛitpañcadaçādīnāṃ kṛintatraṃ kṛintanaṃ chedaḥ | tadrāhityam astomakṛintatram | tadartham atra svīkāraḥ || vipakshabādhopanyāsamukhenaiva tad eva spashṭayati |

24. yad rathaṃtaram | shashṭhe 'hany anushṭhitasya bṛihato 'smin saptame 'hany anuvṛittim parityajya yugmadinatvam āçritya yadi rathaṃtarapṛishṭhaṃ svīkriyate | tadānīṃ shashṭhasaptamayor anuvṛittyabhāvāt kṛintatraṃ vichedanaṃ syāt | shashṭhe bṛihat kṛitaṃ saptame tan na kṛitaṃ, kiṃtu rathaṃtaraṃ kṛitam iti vichedaḥ || vipakshabādham upanyasya svapaksham upasaṃharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād ity arthaḥ |

27. abhi tvā | nitarāṃ vartanam anushṭhānaṃ nivartanaṃ na tu parityāgaḥ | āyatanenāyugmatvasthānena rathaṃtarasambandhaḥ |

18.

4. yad dvyagni | agniçabdadvayopetaṃ dvyagnity ucyate | mahacchabdopetam mahadvat | dvayor devatayor hutam āhvānaṃ yasmiṅs tādṛiçaṃ dvihūtavat | punaḥçabdopetam punarvat |

8. kuvid aṅga | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas tṛicaḥ | itare pañca tṛicāḥ |

21. atha nishkevalyaçastrasya rathaṃtarasāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam anurūpaṃ ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatpṛishṭham prāptaṃ tathāpi vacanabalād rathaṃtarapṛishṭhatvaṃ drashṭavyam |

19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaçastragatāni | pañcasaṃkhyākāni prithag evāvasthitāni |

8. viçvo devasya | viçvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛihatsāmasambandhī tṛicaḥ çastrasya pratipat | āviçvadevam iti tṛico 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhataṃ. yugmatvena bṛihatsāmasambandhiny ashṭame 'hani yogyam || ūrdhvaliṅgopetaṃ savitṛidevatākaṃ sūktasthānīyaṃ caturṛicaṃ vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitaram upa hvaya iti çravaṇāt savitṛidevatākaṃ sūktam | ūrdhvaçabdasyāçravaṇe 'pi savitṛimaṇḍalasyoparideçavartitvād arthata ūrdhvatvam |

10. mahī | mahacchabdopetaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | mahī dyauḥ etc.

11. yuvānā | punaḥçabdopetaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | yuvānā etc.

20.

8. pra vīrayā | atra dadrire ta iti prayogapāṭhaḥ | [1]
atrāntimais tribhiḥ pratīkair ekas tṛicaḥ | itare shaṭ tṛicāḥ |

16. pra mandine | atra sarvāsv ṛikshu marutvantaṃ sakhyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaçastradvayagatasūktāpekshayā pañca-pañca iti dviruktiḥ |

10. dosho | antaliṅgakaṃ tṛicātmakaṃ sūktaṃ vidhatte | dosho etc.

11. pra vām | çuciliṅgaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānīti dve | tritayam militvā ṛibhudevatākaṃ sūktam |

19. prāgnaye | etadīyāsv ṛikshu sa naḥ parshad ati dvisha iti pādena samāptidarçanāt samānodarkatvam |

20. sa naḥ | sa na ityādipādasya sarvāsv ṛikshu paṭhitasya saṃgrahārthaṃ vīpsārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ çaṅsatīty atra ko 'bhiprāya iti | so 'bhidhīyate | etasmin navarātre trividhatryahasamashṭirūpeṇa prayogādhikyāt tadā-tadā vismṛitya kim

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1) Randbemerkung in Aa: praüge vāyavyatvāya pra vīrayā çucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacanapāṭhaḥ kṛitaḥ | vām ity uktāv aindratvaṃ ca syād iti Sarvānukramabhāshye.

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam eva kriyate | ataḥ tasya çāntyartham eva punaḥ-punaḥ çasyate |

22.

1. dvādaçāhe prāyaṇīyodayanīyarūpam ādyante ye ahanī tayor madhye daçarātro 'sti | tasmiñç ca trayo bhāgāḥ | pṛishṭhyaḥ shaḍaha eko bhāgaḥ | chandomanāmakās trayo 'harviçeshā dvitīyo bhāgaḥ | daçamam ahas tṛitīyo bhāgaḥ | tasya bhāgasya vidheyatayā praçaṅsā kartavyā | itarabhāgayor apy atra yā praçaṅsā pratīyate, sāpi vidheyasya daçamasyāhnaḥ praçaṅsārtham eva | tasminn ahani praçaṅsātiçayasya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakshitāḥ | teshām madhye prathamena dṛishṭāntena praçaṅsati | pṛishṭhyam etc.

5. çrīr vai | yad etad daçamam ahaḥ sā çrīr vai | bhogyavastusamṛiddhisvarūpam eva | ṛidhnoti ha vā ṛitvikshu ya evaṃ dvādaçāhena yajate (Ts. 7, 2, 10, 1) iti çrutyantarāt | ato ye daçamam ahar āgachanty anutishṭhanti, te çriyam eva prāpnuvanti | yasmāc chrīrupam etad ahas tasmād vivākyarahitam bhavati | yadi pramādān mantre tatra vā karmaṇi kaçcit kiṃcid viruddham ācaret | tadānīṃ tad viruddham anyena vācyaṃ vaktavyam | atra tvayā viruddham anushṭhitam, tad evaṃ samyag anutishṭhety abhijñena karmāntare vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam ahar avivākyam | tathā cāçvalāyana āha | tasminn ahani kenacit kasyacid vivācyam avivākyam etad ācakshate | saṃçaye bahirvedi svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujyamānaṃ viruddhaṃ dṛishṭvāpi tan na brūyād iti niyamasyopapattir ucyate | çriyo māvavadishmeti | daçamasyāhnaḥ çrīrūpatvāt tasya yad avavadanaṃ tac chriyā eva bhavati | avamatasya viruddhasya vadanam avavadanaṃ nindā | yadi daçamam ahar avavādishma nindāṃ kurmaḥ | tarhi çriyā eva nindā sampadyate | ato vayaṃ çriyo māvavādishma nindāṃ mā kurma iti vivācyam parityajyatām ity abhiprāyaḥ | loke 'pi çreyaso vidyaiçvaryādinādhikasya purushasyācaraṇaṃ duravavadaṃ hi | avavādena nindayā rahitam | ata eva pitrācāryādīnāṃ nindāṃ na kurvanti, dveshibhiḥ kriyamāṇām api na çṛiṇvanti | tad evam avivācyatvadharmo 'tra vihitaḥ | yadvā | vākyadvayam idam | daçamam ahar āgachantīty anto daçamasyāhno vidhis, tasmād ityādir avivākyatvaniyamavidhiḥ | so 'pi çākhāntare 'py evam āmnāyate | tasmād daçame 'hann avivākya upahatāya na vyucyam (Ts. 7, 3, 1, 2) iti || athaitasmin daçame 'hani mānasagrahāya prasarpaṇaṃ vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsaṃyājāntānushṭhānād ūrdhvaṃ prāñca udetya mānasāya prasarpeyuḥ | prasarpaṇaṃ nāma tadarthaḥ prayatnaḥ | sarveshv ahargaṇeshu karmasv antimād

ahna itarāṇy ahāni patnīsaṃyājāntāni | antimaṃ tv ekam evodavasānīyāntam | tathā cāçvalāyana āha | prātaranuvākādyudavasānīyāntāny antyāni | patnīsaṃyājāntānītarāṇi (7, 1, 4) iti | tathā saty api vālasyetaratvanyāyena patnīsaṃyājāntatve prāpte vacanena tata ūrdhvam mānasagrahaṃ vidhatte | tadartham prasarpanti | sadaso nirgatya yathāyatham mārgeṇa gacheyuḥ || gatānāṃ teshāṃ tīrthadeçe mārjanaṃ vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārthaṃ sthānaviçeshaprāptiṃ vidhatte |

8. te patnīçālām | patnī hi gārhapatyasya samīpe 'vatishṭhata iti | saiva patnīçālā | tatra gacheyuḥ || gatānāṃ teshāṃ homaṃ vidhatte |

9. teshāṃ yaḥ | teshāṃ homārthaṃ gārhapatyasamīpaṃ gatānāṃ madhye yaḥ pumān etāṃ vakshyamāṇām āhutiṃ jānāti | sa pumān itarān prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spṛçateti brūyāt | taiḥ samanvārabdhaḥ sa pumān āhutiṃ juhuyāt |

23.

1. āgnīdhrīye homād ūrdhvaṃ kartavyāni darçayati |

te tataḥ | te kṛitahomāḥ sarve tata āgnīdhrīyād agneḥ sarpanti | nirgachanti | nirgatās te sadaḥ praviçeyuḥ | praveçavelāyām udgātṛibhyo 'nya ṛitvijo yathāyathaṃ svamārgam anatikramya vyutsarpanti | vividhaṃ gachanti | udgātāras tu saṃsarpanti | sambhūya gacheyuḥ | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv ṛikshv āyaṃ gaur ityādishu stotraṃ kuryuḥ | Sarparājñīti bhūmer avatārasvarūpā kācid devatā | tayā dṛishṭā mantrā api sarparājñīçabdenocyante | atra tv ṛikshv iti pṛithag upādānāt Sarparājñyā iti shashṭhyantatvāc ca devatāvācy ayaṃ çabdaḥ | etad evābhipretya tatsambaddhā ṛicas tāṃ ca devatāṃ praçaṅsati |

2. iyaṃ vāi | yā bhūmir asti seyam eva devatā çarīraṃ dhṛitvā brahmavādinī bhūtvā sarparājñīçabdenocyate |

4. manasā | udgātṛīṇām madhye prastotuḥ prastāvabhāgaḥ, udgātur udgīthabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān manasaiva te 'nutishṭheyuḥ | hotā tu vācā çaṅset |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasamayam prāpto 'rdhāstamitaḥ syāt, tadānīṃ vāgvisargaḥ | tathā sati sampūrṇāstamayaparyantam alpam eva kālaṃ dvishate lokaṃ çatroḥ sthānaṃ pariçiṅshanti | prayachanti |

25.

1. caturhotṛivyākhyānārtham āhavaṃ vidhatte |

adhvaryo | caturhotṛnāmakeshu mantreshūccair uccāraṇaṃ kartum udyukto hotā he adhvaryav ity āhvānaṃ kuryāt | yathā çastrādau çoṅsāvom ity āhvānaṃ karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotṛvyākhyānakāle 'dhvaryoḥ pratigaraviçeshaṃ vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāhāraḥ | anena mantreṇādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigaraḥ | vakshyamāṇeshu hotrā prayojyeshu daçasaṃkhyākeshu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur oṃ hotar ityādimantreṇa pratigaram brūyāt | avasitaçabdasya vīpsā pratipadam pratigaraprayogārtham |

13. so 'yaṃ daçapadātmakaç caturhotṛsaṃjñako mantrasaṃghātaḥ || atha grahasaṃjñakam mantraṃ darçayati |

14. atha Prajāpateḥ | caturhotṛgrahamantrapāṭhānantaraṃ hotā prajāpatitanusaṃjñakān mantrān brahmodyasaṃjñakaṃ ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhīyate | tatrādhvaryum prati yajamāno 'gnyuddharaṇakartavyatām brūyāt | tad āhāpastambaḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyaṃkālīnaṃ yajamānakartavyaṃ vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛtvig bhavati | tathā ca çākhāntare çrūyate | tasmād agnihotrasya yajñakrator eka ṛtvik (Tb. 2, 3, 6, 1) iti | tam adhvaryuṃ yajamānaḥ preshyati | he adhvaryav āhavanīyākhyaṃ vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam praṇīyāhavanīyasthāne nidhehīty arthaḥ | tathā cāçvalāyana āha | gārhapatyād āhavanīyaṃ jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyaṃkāle sūryasyāstamayāt prāg yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyaṃ yajamānaḥ karoti tat sarvam prāṅ uddhṛtya bhayarahita āhavanīyasthāne nihitavān bhavati |

5. shoḍaçakalam | shoḍaçāvastham | te cāvasthāviçeshā raudraṃ gavītyādinā vakshyante |

6. raudram | homadravyaṃ kshīraṃ gavi sad goçarīre yadā tishṭhati tadā raudradevatākaṃ veditavyam | upāvasṛishṭaṃ vatsena saṃsṛishṭam prasnutaṃ yadā bhavati tadā vāyudevatākam | duhyamānatvadaçāyām açvidevatākam | dugdhatvadaçāyāṃ somadevatākam | adhiçritam pākārtham agnau sthāpitaṃ varuṇadevatākam | samudayantam[1]) pātramadhye sthitvā saṃtāpavaçena samyag ūrdhvadaçāyam

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir viçesheṇa syandanadaçāpannam maruddevatākam | bindumad budbudavad Viçveshāṃ devānāṃ sambandhi | çarogṛihītaṃ sārapracayabhāvāpannam mitradevatākam | udvāsitam agnisthānād bahir avasthāpitaṃ dyāvāpṛithivīdevatākam | prakrāntāṃ hotur haraṇāyopakrāntaṃ savitṛidevatākam | hriyamāṇaṃ homasthāne nīyamānaṃ vishṇudevatākam | upasannaṃ nītvā vedyām āsāditam bṛihaspatidevatākam | tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhinī | uttarāhutis tu prajāpatisambandhinī | hutaṃ homottarakālīnam indradevatākam | evaṃ havihshoḍaçāvasthās tattaddevatāsambandhāç ca darçitāḥ |

27.

1. athāgnihotre vaikalyanimittam praçnapūrvakam prāyaçcittaṃ vidhīyate [1]) |

yasyāgnihotrī | agnihotrārthaṃ sampāditā gaur agnihotrī | sā copāvasṛishṭā dohanārthaṃ vatsena saṃyojitā |

10. yady u vai | yadi ca sarvaṃ duhyamānam kshīraṃ siktam bhūmau patitaṃ syāt | tadānīm anyāṃ kāṃcid gām āhūyānīya tāṃ dugdhvā tadīyena kshīreṇa juhuyāt | yady anyāpi na labhyeta | tadānīm apy agnihotraṃ na parityājyam | kiṃtv ā çraddhāyai hotavyam | āṅo 'trābhividhir arthaḥ | ā çraddhāyāḥ çraddhāsahitaṃ sarvaṃ vastujātaṃ homayogyaṃ hotavyam | ayam arthaḥ | dadhiyavāgvādīnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv antataḥ çraddhām api juhuyāt | ahaṃ çraddhāṃ juhomīti saṃkalpya çraddhāhomaḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yukta iti |

11. sarvam | viditvānushṭhātur asya purushasya sarvam api dravyam barhishyam | yajñayogyam | ataḥ sarvaṃ dravyam anena homārtham parigṛihītam bhavati |

28.

1. yathā çraddhāhomaḥ pūrvam uktas tathā bhāvanārūpo homo 'gnihotrapraçaṅsārtham eva pradarçyate |

asau vā asya | asya bhāvanārūpaṃ yajñaṃ kurvataḥ purushasyāsāv Ādityo yūpasthānīyaḥ | pṛithivī vedisthānīyā | oshadhayo barhiḥsthānīyāḥ | vanaspataya idhmasthānīyāḥ | bhūmau vidyamānā āpaḥ sarvā api saṃskṛitaprokshaṇīsthānīyāḥ | prācyādidiçaḥ paridhisthānī-

Āçvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt, steht dafür udanta. Ebenso bei Kātyāyana Çrautasūtra 25, 2, 3. Das Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āçvalāyana 3, 11.

yāḥ | īdṛiçī bhāvanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py etādṛiço vā homaḥ kartavyaḥ |

3. ubhayān | esha çraddhāhomasya kartā devān manushyāṃç cobhayavidhān viparyāsaṃ viparyasya dakshiṇāḥ kṛitvā nayati | ṛitvigbhyaḥ samarpayati | yatra devānāṃ dakshiṇārūpatvaṃ na tatra manushyāṇāṃ tadrūpatvam | yatra tu manushyāṇāṃ dakshiṇātvaṃ na tatra devānām iti viparyāsaḥ | anena viparyāsena deveshu manushyeshu ca dakshiṇātvasaṃkalpaḥ kartavyaḥ | na kevalaṃ devamanushyāṇām eva dakshiṇātvaṃ kiṃ tarhi yat kiṃcedaṃ jagad asti tat sarvam idaṃ çraddhāhomī homadakshiṇā nayati | sarvasmiñ jagati dakshiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyaṃ çraddhāhome sāyamāhutis tayāhutyā tadāhutinimittaṃ devebhya ṛitviksthānīyebhyo manushyān gosuvarṇasthānīyān dakshiṇāḥ kṛitvā nayati | samarpayati | na kevalaṃ manushyān kiṃtu yat kiṃcid idaṃ jagad asti tat sarvaṃ dakshiṇāḥ kṛitvā samarpayati | katham manushyāṇāṃ rātrau dakshiṇātvam iti | tad ucyate | ete manushyā yasmāt sāyaṃ devebhyo dakshiṇā nītās tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛittam okaḥ sthānaṃ gṛiharūpaṃ yeshāṃ te nyokasaḥ | madīyaṃ gṛiham ityabhimānarahitāḥ çere çerate | sushuptiṃ gachantīty arthaḥ | yathā ṛitvigbhyaḥ samarpitaṃ gavādikaṃ dakshiṇādravyam parādhīnam bhavaty, evaṃ rātrau manushyā devādhīnatvāt svasvavyāpārākshamāḥ | tad idam pāravaçyaṃ dakshiṇātve liṅgam |

5. esha çraddhāhomī prātarāhutyā nimittabhūtayā manushyebhya ṛitviksthānīyebhyo devān gavādidravyasthānīyān dakshiṇāḥ kṛitvā samarpayati | yat kiṃcid idaṃ jagad asti tad api sarvaṃ dakshiṇātvena samarpayati | atas ta ete devā dakshiṇārūpeṇa manushyapāravaçyaṃ gatā vividānā ivotpatanti | svasvāmibhūtānām manushyāṇām abhiprāyaṃ viçeshaṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya manushyasyādaḥ kāryam ahaṃ karishya ity, ado 'sya manushyasya samīpam ahaṃ gamishyāmīti vadantaḥ | ahani devā manushyaiḥ pūjyamānās tatsamīpaṃ gatvā tadīyam idam āyurārogyādirūpaṃ kāryaṃ karishyāma iti vadanto manushyādhīnā avatishṭhante | tad idaṃ devānāṃ dakshiṇātvam | athavā | ta eta iti vākyam manushyaparatvena yojanīyam | ta ete manushyāḥ prātaḥkāle nidrāpāravaçyam parityajya devatānugraharūpā dakshiṇā gṛihītvā vividānā iva viçesheṇa svasvakāryaṃ jānanta evotpatanti | çayanād uttishṭhanti | utthāya cāham idaṃ saṃdhyāvandanaṃ karishye, 'ham idaṃ rājagṛihaṃ gamishyāmīty evaṃ vadanto vartante | tad eva manushyāṇāṃ svātantryaṃ devatārūpadakshiṇāpratigrahasya liṅgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutir agnidevatārthā, tayāgnihotrī 'gavāmayanasambaddham āçvinaçastram upākaroti | sā-

yaṃhomaḥ ṣastropakrama ity arthaḥ | asyāḥ sāyamāhuter Agnir devatā | āṣvinaṣastrasyādāv apy agnir hotā gṛihapatir iti mantre 'gniḥ ṣrutaḥ | tad idaṃ sādṛiṣyam | tac cāhutirūpaṃ ṣastraṃ vāk pratigṛiṇāti | yathā ṣastrasya pratigara evam atra vākṣabdaḥ prayujyate | tathāgnihotroddharaṇamantre vācā tvā hotreti vākṣabdaḥ prayujyate | tad idam pratigarasadṛiṣam | vāg-vāg iti vīpsā prayogabāhulyāpekshā | gavāmayanasya prāyaṇīyam aho 'tirātrasaṃstham, atirātre cāṣvinaṃ ṣastraṃ ṣasyate | tena sāyaṃhomasya gavāmayanaprārambhasādṛiṣyaṃ pratipāditam bhavati |

9. sāyamāhutim prāyaṇīyātirātrarūpeṇa praṣasya prātarāhutiṃ gavāmayanagatamahāvratarūpeṇa praṣaṅsati |

Ādityāya | ādityārthaṃ hūyamānā yeyam prātarāhutiḥ | tayaisho 'gnihotrī mahāvratākhyaṃ gavāmayanasyopāntimam ahaḥ prārabhate | tad id āsety ādityadevatākena mantreṇa tasminn ahani nishkevalyaṣastraprārambhāt | tac cāhutirūpaṃ ṣastram prāṇaḥ pratigṛiṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakshaṇamantraḥ | tenānnam-annam ity ucyate | annaṃ ca prāṇatvena saṃstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti ṣruteḥ | annam-annam iti vīpsā prayogabāhulyāpeksha | tasmād asti mahāvratasya prātarāhutigatādityasambandhaḥ |

30.

9. sa vā eshaḥ | esha Ādityaḥ svayam ekātithiḥ | yathā loke kaṣcid vaideṣiko bandhurahitaḥ svayam eka evātithir bhūtvā gṛiheshu gachaty, evaṃ sa esha Ādityo juhvatsv agnihotrishu prātaḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarshīṇāṃ saṃvādaprasaṅge kaṣcit purusho bisastainyalakshaṇam apavādam prāpya tatparihārārtham ṛishīṇām agre ṣapathaṃ cakāra | tadīyaṣapathoktirūpeyaṃ gāthā | bisāni padmamūlāni | teshām apahartā pratyavāyaparamparām prāpnotu | pāparahite purushe bisavishayam apavādaṃ kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ purushasya sambandhi pāpaṃ svīkurvato yaḥ pratyavāyaḥ | sāyaṃkāle gṛihe samāgachata ekātither vaideṣikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ ṣapathaḥ | aksharārthas tu | sa prasiddho mādṛiṣaḥ purushaḥ stenaṣ coro bhūtvā bisāny apajahāra cet | sa pumān anenasam pāparahitam purushaṃ ṣrotriyam enasābhiṣastāt | pāpenābhiṣaṅsanam apavādaṃ kuryāt | tathaiva sa bisāpahāry enasvataḥ pāpayuktasya purushasya yad enaḥ pāpam asti tad apaharāt | svīkuryāt | tathā sa bisāpahārī sāyaṃkāle gṛihe samāgatam ekātithim aparuṇaddhi | bhojanam adattvā niḥsārayet | yadvā | agnihotrārthaṃ sāyaṃ samāgatam ekātithiṃ devam aparuṇaddhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | riñmantravaikalye gārhapatye bhūr iti mantraḥ | yajurmantravaikalye saty āgnīdhrīye dhishṇiye bhuva iti homaḥ | so 'yaṃ somayāge drashṭavyaḥ | haviryāge āgnīdhrīyābhāvād agnyādheyam agnihotraṃ darçapūrṇamāsāv āgrayaṇaṃ cāturmāsyāni dākshāyaṇayajñaḥ kauṇḍapāyinām ayanam | sautrāmaṇī saptamī vā | ta ete haviryajñāḥ | teshv āgnīdhrīyābhāvād anvāhāryapacane dakshiṇāgnau juhavātha | he devā yūyaṃ juhuta | sāmabhreshe svar ity āhavanīye homaḥ | yady avijñāto bhresho yadi vā vedatrayabhreshasamuccayaḥ | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛitīḥ sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛitayaḥ santy etāni ha vai trīṇy eva vyāhṛitirūpāṇi vedānāṃ sambandhiny antaḥçleshaṇāni | antaḥbandhanasādhanāni | tatra dṛishṭānto 'bhidhīyate | yathā loke ātmanātmānaṃ saṃdadhyāt | ātmaçabdaḥ svarūpamātravācitvāt sarvadravyaparaḥ | ekena dravyeṇa dravyāntaraṃ saṃdhīyate | etac Chandogair vispashṭam āmnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt suvarṇena rajataṃ rajatena trapu trapuṇā sīsaṃ sīsena lohaṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kshārādinā suvarṇādīnāṃ saṃdhānaṃ suvarṇakārādishu prasiddham | tad etad abhipretyātmanā mānaṃ saṃdadhyād ity uktam |

33.

1. vyāhṛitihomaprasaṅgena brahmā baddhisthaḥ | tasya tatkaraṇitvāt | tathā cāçvalāyana āha | juhoti japatīti prāyaçcitte brahmāṇam (1, 1, 16) iti | ataḥ praçnottarābhyām brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaçcittaprasaṅge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam prauḍhaṃ vedaṃ vadantīti mahāvadāḥ | plutiç teshām praçaṃsārthā | yad yasmāt kāraṇād ṛig yajuḥ sāmeti hautrādhvaryavaudgātrāṇāṃ karaṇāt trayī vedatrayarūpā vidyā vyārabdhā vivicya hautrādibhiḥ svīkṛitā bhavati | atharvavedaç ca nātra miçrayituṃ çakyate | āhavanīyādikartavyasya tatrābhavāt | atha tasmāt kāraṇāt kena sādhanena brahmatvaṃ kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvaṃ kartavyam ity uttaram pratibrūyāt | ata eva sampradāyavida āhuḥ | atharvakshetravān brahmā vedeshv anyeshu bhāgavān | tasmād brahmāṇam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) çrutam iti |

2. brahmaṇo manasā vaikalyarāhityānusaṃdhānaṃ vidhatte |

ayaṃ vai | yo 'yaṃ vāyuḥ pavate 'ntarikshe saṃcarati | ayam eva yajñasvarūpaḥ | vāyusadṛiço yajñaḥ | yathā vāyoḥ saṃcāramārgās,

tathā tasya yajñasya vāk ca manaṣ ca vartanyau pravṛittimārgau | yasmād vācā mantrarūpayā manasā ca prayogānusaṃdhātrā yajño vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarūpaiva | manas tv adaḥ, svargarūpam | tat tathā sati vāgrūpayā trayyā vidyayā hotrādayo rathasthānīyasya yajñasyaikam paksham bhāgaṃ saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti | samyak sampādayati | anyam bhāgam iti ṣeshaḥ | hotrādibhir vācānushṭhīyamāneshv aṅgeshu vaikalyarāhityam manasā brahmānusaṃdadhyād ity arthaḥ | Chandogāṣ caitam artham āmananti | esha eva yajñas, tasya manaṣ ca vāk ca vartanī | tayor anyatarām manasā saṃskaroti brahmā, vācā hotādhvaryur udgātānyatarām (Chāndogyopanishad 4, 16, 1) iti |

Pañcikā VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | tasyāgnishṭome kartavyaṃ vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deṣaviṣeshe satraṃ kiṃcid anushṭhitavantaḥ | te devās tena satreṇa svakīyam pāpmānaṃ dāridryahetuṃ nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyaḥ sarpadeho maharshir yena mārgeṇopodasarpat, tatsamīpam prati bilād udgamyāgachat | tad āha tasminn eva deṣa etarhīdānīm apy Arbudodāsarpaṇīty anena nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya mantrasūktam anyābhir ṛigbhir ā pyāyasvetyādibhir abhishṭavakāle sampṛiktaṃ kuryuḥ |

2.

6. aksharaṣaḥ | kim pratyaksharam avasānam, utāksharacatushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'vasānam, athavā kṛitsnāyām ṛicy avasānam iti saṃṣayaḥ | yady ṛikṣa iti pakshaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaiparītyaprasaṅgāt | adhyayanakāle 'rdharce 'vasānaṃ kurvanti na tu kṛitsnām ṛicam madhye 'vasānarahitām paṭhanti | pādāvasānapakshe 'pi sa eva doshaḥ | ekaikāksharacaturaksharapakshayor doshāntaram apy asti | tathā pakshadvayāṅgīkāre chandāṃsi vilupyeran | katham vilopa iti | tad ucyate | tathā saty aksharāvasānapakshe bahūny aksharāṇi hīyeran | vinaṣyeyuḥ | saṃhitākālīnasya dvitvāder abhāvāt | tataṣ cha-

ndobhaṅgaḥ | ardharcapakshe yathādhyayanam evābhishṭavān na ko 'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

3.

1. grāvastuta ṛitvijaḥ kartavyam abhidhāya subrahmaṇyākhyasya ṛitvijaḥ kartavyaṃ nirūpayati |

vāg vai | subrahmaṇyāçabdenendrā gacha hariva ā gacha (Lāṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmaṇyā vāg eva çabdarūpaiva sati dhenusadṛiçī | tasyāḥ subrahmaṇyāyā dhenoḥ somo rājā vatsasthānīyaḥ | tasmāt somakrayād ūrdhvam ṛitvijas tattatprayogeshu subrahmaṇyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayaḥ sarve 'py ṛitvijo vedimadhya evārtvijyaṃ kurvanti | veder bahirbhāge subrahmaṇyākhyena ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmaṇyānāmna ṛitvijo vedimadhya ārtvijyaṃ kṛitaṃ syād iti praçnaḥ | tasyedam uttaram | vedeḥ sakāçād utkaram uddhartavyam pāṅsum utkiranty, uddhṛitya bahirdeçaṃ veder uttarabhāge prakshipanti | tatra kṛitaṃ subrahmaṇyāhvānaṃ vedimadhya eva kṛitam bhavet | yasmād eva kāraṇād ayaṃ subrahmaṇyotkaradeçe tishṭhan subrahmaṇyām āhvayati, tena kāraṇenety uttaravādino vacanam |

6. teshāṃ yaḥ | teshām ṛishīṇām madhye yo varshishṭho 'tiçayena vṛiddha āsīt, tam praty evam abruvan | he maharshe subrahmaṇyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayovṛiddhatvena devalokaprāpteḥ pratyāsannatve saty antikatamād devān hvayishyasi | āhvātuṃ samartho 'si | evam ṛishibhir uktatvād atrāpy utkaradeçe tishṭhantaṃ subrahmaṇyāhvānakartāram enaṃ varshishṭham evātiçayena vṛiddham eva kurvanti |

8. upāṅçu | pātnīvatākhyo yo grahaviçeshas, tasya mantre upāṅçu çanair uccāryāgnīdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkārānuvashaṭkārābhyāṃ hūyate | atra tu pātnīvatagrahe vashaṭkārahoma eka eva na tv itaraḥ | tatra hetuḥ saṃsthā vā ityādiḥ | yo 'yam anuvashaṭkāro 'sti so 'yaṃ saṃsthā vai | grahasya samāptir eva | tathā sati sa pātnīvatagraharūpaṃ reto net saṃsthāpayāni | sarvathā samāptiṃ na karavāṇīty abhipretya tatsamāpter bhīto bhavet | asaṃsthitam asamāptam anuparataṃ retasaḥ secanam apatyotpattyā samṛiddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthām paṭhanti | ṛituyājān dvidevatyān yaç ca pātnīvato grahaḥ | ādityagrahasāvitrau tān sma mānuvashaṭkṛithāḥ (Āçvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnīdhraḥ pātnīvataṃ yajati, so 'yaṃ neshṭur upasthe samīpa āsīnaḥ çesham bhakshayet | neshṭṛināmaka ṛitvik patnībhājanaṃ vai, patnīsthānīyaḥ | neshṭaḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭṛipatnyor ānayanadvārā sambandhaṣravaṇāt | atas tatsamīpe bhakshaṇe saty agnirūpa āgnīdhraḥ patnīshu retaḥ sthāpayati | tac ca prajananāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyanugraheṇaiva patnīshu retaḥ sthāpayati | tad api prajātyai sampadyate |

12. dakshiṇāḥ | dakshiṇāsu nītāsu tā dakshiṇā anu paṣcāt subrahmaṇyā saṃtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoḥ kartavyam uktvā maitrāvaruṇabrāhmaṇācchaṅsyachāvākanāmnāṃ hotrakāṇāṃ ṣastraṃ vidhātum ākhyāyikām āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham mitrāvaruṇadevatākaṃ ṣastram ā no mitrāvaruṇetyādikam maitrāvaruṇākhya ṛitvik prātaḥsavane ṣaṅset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṃ ṣastram |

3. aindrāgnam | indrāgnī ā gataṃ sutam ityādikam aindrāgnaṃ ṣastram |

5.

1. atha teshāṃ hotrakāṇām ahargaṇeshu ṣastreshu prakāraviṣeshaṃ vidhatte |

stotriyam | pṛishṭhyashaḍahādishv ahargaṇeshu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas tṛicas, taṃ tṛicaṃ prathame 'hani stotriyasya tṛicasyānurūpaṃ kuryuḥ | sāmagā yasmiṅs tṛice stotraṃ kurvanti sa tṛicaḥ stotriyaḥ | tasya stotriyasya yasya chandodevatādinā sadṛiṣo 'nyo yas tṛicaḥ so 'nurūpaḥ | tathā sati sarveshv ahassv ekaikasmiṅs tṛice sāmagāḥ stotraṃ kurvanti | te sarve tṛicāḥ stotriyāḥ | tatra sarvatrottaradinagataṃ stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpaṃ kuryāt | ayaṃ ca niyamo hotrakāṇāṃ ṣastreshu prātaḥsavane drashṭavyaḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpaṃ kurvanti | tat tathā saty avareṇaivātītenaiva pūrveṇāhnāparam uttaram ahar abhimukhīkṛityārabhante | upakramante || mādhyaṃdinasavane 'py asya nyāyasya prasaktau taṃ nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyaṃdine tathā na | tena pūrvoktaprakāreṇa na kuryād iti ṣeshaḥ | tatra hetuḥ | ṣrīr vai pṛishṭhānīti | yāni mādhyaṃdinasavane pṛishṭhastotrāṇi tāni ṣrīr vai | sampadrūpāṇy eva | ṣrīrūpatvena sāmagaiḥ stutatvāt | na hi ṣrīrūpāṇāṃ svatantrāṇām anyānuvṛittilakshaṇam anurūpatvaṃ yuktam | tasmāt tāni pṛishṭhastotrāṇi tasmai tasmin mādhyaṃdine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavantīty arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyasyānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣaṃ kāraṇaṃ nāsti | tulyachandastvādīnām abhāvāt | tasmāt pṛishṭhastotrāṇām pūrvottaradineshu sādṛiṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyaṃdinasavananyāyaṃ tṛitīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhaktiṣabdaḥ prakāravācī | tenaiva mādhyaṃdinoktaprakāreṇa tṛitīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyasyānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhaṇīyā ṛico vidhīyante | evakāro 'hargaṇeshu codakaprāptāyā ṛico vyāvṛittyarthaḥ |

7.

1. hotrakāṇāṃ ṣastrārambhaṇasādhanabhūtā ṛico vidhāya samāptisādhanabhūtā ṛico vidhatte |

athātaḥ | atha ṣastraprārambhānantaraṃ yasmāt paridhānaṃ samāpanam apekshitaṃ, tasmāt paridhānīyā ṛico vidhīyante | evakāraḥ prakṛitavyāvṛittyarthaḥ |

3. vivattṛicam | yasmiñs tṛice vy antariksham ity ṛig eshā ṣrūyate so 'yaṃ viṣabdatvād vivattṛicaṣabdenābhidhīyate | tena tṛicena sādhyo yaḥ svargo lokas tam etayā vy antariksham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dīkshitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eshā valavatī valanāmakāsurabhedapratipādikā kartavyā bhavati | yady apīyam ṛik paridhānīyā na bhavati, tathāpy etadādike tṛice 'ntimāyā ṛicaḥ paridhānīyatvāt tatpradarṣanāya tṛica upakrāntaḥ |

6. ud gāḥ | ayam arthaḥ ṣākhāntare vispashṭam āmnāyate | Indro Valasya bilam apaurṇot sa ya uttamaḥ paṣur āsīt, tam pṛishṭham prati saṃgṛihyodakhidat. taṃ sahasram paṣavo 'nūdāyan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayyaḥ | hotrakāṇām maitrāvaruṇabrāhmaṇācchaṅsyachāvākānāṃ savanadvaye paridhānīyā dvividhā bhavanti | katham iti | tad ucyate | ahīnā ahargaṇeshu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviṣeshasya paridhānīyāviṣeshaṃ darṣayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayavidhāsu maitrāvaruṇā-

khya ṛitvig aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhānīyā vihitā | mādhyaṃdinasavane nū shṭuta indra nū gṛiṇāna ity eshā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhānīyādvayam maitrāvaruṇasya drashṭavyam | katham iti | tad ucyate | ahargaṇasya prātaḥsavane hi maitrāvaruṇasya prati vāṃ sūra udita ity asya paryāyatṛicasyāntyā te syāma deva varuṇety eshā paridhānīyā | aikāhikāpi saiva paridhānīyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam mitrāvaruṇeti yājyā (5, 10, 28) iti Sūtrakāravacanān navānām antyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntyā sāhīnasya tatra paridhānīyā | ahīnasūktāntaṃ hi mādhyaṃdinasavane maitrāvaruṇaçastram | tasya nū shṭuta indra nū gṛiṇāna ity eshāntyā, tathā prakṛitāv api saiva paridhānīyā | tathā hi | Kayā naç citra ā bhuvat, kayā tvaṃ na ūtyā, kas tam indra tvāvasuṃ, sadyo ha jāta, evā tvām indro çann u shu ṇaḥ sumanā upāka iti yājyā (5, 16, 1) iti Sūtrakāravacanād. evā tvām indra vajrinn atrety etasyaikādaçarcasyāntyā nū shṭuta indra nū gṛiṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane caikāhikābhiḥ paridhānam upapannam bhavati | aikāhikābhir evety evakāro 'nyatra çaṅkāvyāvṛittyarthaḥ | yā aikāhikāḥ paridhānīyās tā eva cāhargaṇe maitrāvaruṇasya paridhānīyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhānīye, tathāpi prayogabahutvāpeksham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyam ekam uktvāchāvākasya prakṛitivilakshaṇaṃ savanadvaye paridhānīyādvayaṃ darçayati |

3. ahīnābhiḥ | yo 'yam achāvākaḥ so 'yam ahīnagatābhir ṛigbhiḥ paridadhyān, na tv aikāhikābhiḥ | tathā hi | ahaṃ sarasvatīvator iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavana eshāhargaṇasambandhinī paridhānīyā | aikāhike tu gomad dhiraṇyavad ity eshaiva paridhānīyā | mādhyaṃdine 'chāvākasya nūnaṃ sā te ity ahargaṇagatā paridhānīyā | ekāhe tu çunaṃ huvemeti mādhyaṃdine paridhānīyā | evaṃ saty achāvākasyaikāhikaparidhānīyāparityāgenoparitanasyāhargaṇasya sambandhinyāḥ paridhānīyāyāḥ svīkāra uparitanasvargalokaprāptyai sampadyate |

4. ubhayībhiḥ | yo 'yam brāhmaṇācchaṃsī so 'yam ubhayavidhābhir aikāhikābhir ahīnagatābhiç ca ṛigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ çivaḥ sakheti paridhānīyā | vikṛitau tv indreṇa rocanā diva iti pūrvakhaṇḍe 'bhihitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indraṃ vṛishaṇaṃ vajrabāhum ity ekaiva paridhānīyā | evaṃ ca saty asya brāhmaṇācchaṅsinaḥ prātaḥsavane 'chāvākasāmyam, mādhyaṃdine savane maitrāvaruṇasāmyaṃ sampannam | teno tenaivaikāhikāhīnatobhayavidhaṣaṅsanenaiva sa brāhmaṇācchaṅsī bhūlokasvargalokāv ubhāv api vyanvārabhamāṇo spṛiṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhānīyāvilakshaṇatvāt lokadvayasya pṛithag eva sparṣaḥ | mādhyaṃdinasavane prakṛitivikṛityoḥ paridhānīyaikyāt lokadvayasya saha sparṣaḥ | ity evaṃ vividhasparṣo vyanvārambhaṇaṣabdena vivakshitaḥ | atho api cāyam brāhmaṇācchaṅsī maitrāvaruṇaṃ cāchāvākaṃ cobhāv ṛitvijau vyanvārabhamāṇa eti | vividham upaspṛiṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyaikyaṃ, tathā brāhmaṇācchaṅsino 'pi mādhyaṃdinasavane tadaikyam | yathāchāvākasya prakṛitivikṛityoḥ paridhānīyāvailakshaṇyam, evam brāhmaṇācchaṅsinaḥ prātaḥsavane tadvailakshaṇyam iti | maitrāvaruṇāchāvākavishayo 'yaṃ vividhasparṣaḥ | tathaivāhīnaikāhavishaye 'pi vividhasparṣa ūhanīyaḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhayor vailakshaṇyena sparṣaḥ | mādhyaṃdine savane sādṛiṣyena sparṣaḥ | ity ubhayavividhatvam | tathā saṃvatsaraṃ gavāmayanamūlaprakṛitipūrvam agnishṭomaṃ ca vividhaṃ spṛiṣati | ahīnaikāhasparṣavad etadubhayasparṣasya yojanīyatvāt || itthaṃ hotrakāṇāṃ savanadvayagatāḥ paridhānīyāḥ praṣasya tṛitīyasavanagatāḥ paridhānīyāḥ praṣaṅsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotishṭome hotrakāṇāṃ yā eva paridhānīyās, tā eva tṛitīyasavane drashṭavyāḥ | tathā hi | ā vāṃ rājānāv iti nityam aikāhikam (Āṣvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājānāv iti sūktasyāntyā paridhānīyā bhavati | tathā brāhmaṇācchaṅsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhānīyā bhavati | tathāchāvākasya ṛitur janitrīti nityāny aikāhikāni (8, 4, 3) iti vacanāt saṃ vāṃ karmaṇeti sūktasyāntyā paridhānīyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvāsāṃ vikṛitīnām ādhāraḥ | atas tenaikāhikaparidhānīyāṣaṅsanena yajñam antato 'vasānakāle pratishṭhāyāṃ sarvādhāre pratishṭhāpayanti || ittham paridhānīyāḥ praṣasya prātaḥsavanagatānāṃ yājyādīnām madhye 'vasānābhāvaṃ vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviṣeshaṃ vidhatte |

7. ekāṃ dve | trivṛitpañcadaṣasaptadaṣaikaviṅṣatriṇavatrayastriṅṣādayaḥ stomā vihitāḥ | vihitasya saptadaṣastomasya vivṛiddhyāshṭādaṣādistomā nishpādyante | tathā vihitasyaikaviṅṣasya vivṛiddhyā dvāviṅṣādayaḥ stomāḥ sampadyante | anenaiva dṛishṭāntena ṣaṅsane

'py âdhikyam prasaktam | yathâ vâva stotram evaṃ çastram iti nyâyât | stome [1]) vardhamâne sati tâṃ stomagatâm ṛiksaṃkhyâm atikramya çaṅsanam atiçaṅsanam | tad yadâ kriyate tadânîm ekasyâ dvayor vâ ṛicor abhyanujñâne tadadhikânâm ṛicâm apavâdaḥ [2]) | aksharârthas tu | yadâ stomam atiçaṅset, stomasaṃkhyâm atikramya çaṅsanaṃ kuryât | tadânîm ekâṃ dve vânatikramya çaṅset | kiṃtv ekayaiva dvâbhyâm eva vâtiçaṅset | tathâ ca Sûtrakâra âha | atiçaṅsanam ekayâ dvâbhyâṃ vâ prâtaḥsavane (7, 12, 3) iti | tato 'dhikânâṃ çaṅsanâbhâve yuktir dṛishṭântamukhenocyate | tatrâyaṃ dṛishṭânto 'vagantavyaḥ | yathâ loke 'bhiheshate ghâsârtham âbhimukhyena heshâçabdaṃ kurvate, yathâ vâ pipâsate 'tyantaṃ tṛishârtâya purushâyânnâdyam pânîyaṃ ca kshipram prayachet | tâdṛig eva tad ṛigbâhulyâbhâvenâtiçaṅsanam | atho api ca kshipram eva devebhyaḥ somapânarûpam annâdyam prayachânity abhipretya ṛigbâhulyena vilambam akṛitvaikayâ dvâbhyâṃ vâtiçaṅsanaṃ kuryât | tathâ sati kshipraṃ çîghram evâsmiñl loke pratishṭhito bhavati || savanântarayor uktavaiparîtyaṃ vidhatte |

8. aparimitâbhiḥ | iyatya evety evaṃniyamarahitâbhir atiçaṅsanaṃ savanadvaye kuryât | svargalokasyeyattârahitatvât prâptyartham idam atiçaṅsanaṃ sampadyate || yatrâtiçaṅsanaṃ kartavyam bhavati tatra tadartham ṛicâm âgamanaṃ kartavyam | tâsâm ṛicâṃ deçaviçeshaṃ darçayati |

9. kâmam | ahargaṇeshu vartamânadinât pûrvedyur maitrâvaruṇâdayo hotrakâ yat sûktaṃ çaṅseyus, tad eva sûktam paredyur hotâ kâmam aviçaṅkayaiva çaṅset | yadi hotur atiçaṅsanam prasaktaṃ, tadânîm pûrvedyur hotrakaiḥ çastât sûktâd ṛica ânetavyâḥ | yadi tu hotrakâṇâm atiçaṅsanam prasaktaṃ, tadânîm pûrvedyur hotâ yat sûktaṃ çaṅsati, tasmât sûktâd dhotrakair apekshitâ ṛica ânetavyâḥ |

9.

1. â tvâ | yadâ camasâ unnîyante somena pûryante | tadânîm adhvaryuṇâ preshito maitrâvaruṇa â tvâ vahantv iti sûktam anubrûyât |

2. aindrîḥ | indra tvâ sûracakshasa, indraṃ sukhatame ratha iti çravaṇâd indradevatâkâ ṛicaḥ | somayâgaç cendradevatâkaḥ | atas tatra tâ yujyante |

4. nava nyûnâḥ | mâdhyaṃdinasavane daçasaṃkhyâkâ vakshyante | tâṃ saṃkhyâm apekshya yâ navasaṃkhyâkâs tâ ekayarcâ

1) Vor stome steht in den Hss. sa tatra prâkṛitâḥ stomâḥ |
2) apavâdaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retaḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyaṃdine savane 'sāvi devaṃ gorijīkam andha ity etatsūktagatā daçasaṃkhyākā ṛico vidhatte |

6. tṛitīyasavana ihopa yāta çavaso napāta ity etatsūktagatā navasaṃkhyākā ṛico vidhatte |

nava | pūrvavad daçasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvaṃ yuktam || eteshu sūkteshu matadvayam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktaṃ saptānām evarcām anuvacanam iti dvitīyam matam | tatra prathamam matam praçaṅsati |

7. tad yat | kevalaçabdaḥ sampūrṇavācī | tadanuvacanena sampūrṇagarbham prāptaṃ yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanaṃ yuktam |

10. navabhiḥ | prathamasūktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasūktagatābhir daçabhir ṛigbhir antarikshalokād amuṃ lokaṃ nākapṛishṭhākhyaṃ lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapṛishṭhākhyo lokaḥ | sa ca pravṛiddhād antarikshāj jyeshṭho 'tipravṛiddhaḥ | taṃ daçabhiḥ prāpya tasmān nākapṛishṭhākhyād amushmāt svargāl lokād uparitanam bahubhogayuktaṃ svargaṃ lokaṃ tṛitīyasūktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijaḥ sarve 'pi mādhyaṃdine savane prasthitasomānāṃ sambandhinībhiḥ pratyakshāt pratyaksheṇa paṭhyamānenaivendraçabdena prayuktābhir indradevatākābhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇabrāhmaṇācchaṅsinām trayāṇāṃ sambandhinīshu yājyāsu na kevalam aindratvaṃ, kiṃtv abhitṛiṇṇavattvam aparaṃ viçeshaṃ darçayati | abhitṛiṇṇavatībhir etc.

12.

5. dhītarasam | yad etat tṛitīyasavanaṃ tad etad dhītarasam | tadīyo raso gāyatryā pītaḥ | somāharaṇakāle padbhyaṃ savanadvayam mukhena tṛitīyasavanaṃ gṛihītvā tatratyaṃ rasaṃ gāyatrī pītavatī | 3, 27 | tathā cānyatra çrūyate | padbhyāṃ dve savane samagṛibhṇān mukhenaikaṃ. yan mukhena samagṛibhṇāt tad adhayat, tasmād dve savane çukravatī: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛi-

tīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyāṃ yājyāyāṃ yuvo ratha ity asmin pāde devavītaya iti padaṃ vidyate | devānāṃ vītiḥ prāptir devavītir iti tasya samāsaḥ | tasya samāse shashṭhībahuvacanāntena ṣabdena bahūny eva rūpāṇi pratīyante | tatra bahutvam Ṛibhūṇāṃ svarūpam | manushyarūpāṇām ṛibhuṣabdavācyānām bahutvāt | ṛibhusadbhāvād indraṣabdasya ca sākshāc chravaṇād iyam aindrārbhavī |

15. jagatprāsahāḥ | jagacchabdena jagatīchando 'bhidhīyate | prāsahaṣabdo bāhulyavācī | jagatyaḥ prāsahā bahulā yāsūktāsu prasthitayājyāsu tā jagatprāsahāḥ | tṛitīyasavanaṃ ca jāgatam iti prasiddham | ato yad u yad eva jagatībāhulyaṃ, tena tṛitīyasavanasya samṛiddhir bhavati |

13.

1. athāha | hotrakāṇāṃ yājyākathanānantaraṃ kaṣcid brahmavādī codyam āha | hotrakāṇāṃ kriyā hotrāṣabdena vivakshitāḥ | tāsv anyāḥ kācit kriyā ukthinyaḥ ṣastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ ṣastrarahitāḥ | maitrāvaruṇo brāhmaṇācchaṅsy achāvaka ity eteshāṃ trayāṇāṃ ṣastrasadbhāvād etadīyāḥ kriyā ukthinyaḥ | neshṭṛipotrādīnāṃ ṣastrarāhityāt tadīyāḥ kriyā anukthāḥ | evaṃ vaishamye spashṭe saty asya yajñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyaḥ ṣastrayuktā bhūtvā samā vaishamyarahitā ata eva samṛiddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādikriyāḥ potṛineshṭrādikriyāṣ ca sampragīrya sambhūya prakarsheṇoktvā hotrā iti ṣabdena yājñikā ācakshate, tena samāḥ | yathā loke chatrayuktās tadrahitāṣ ca sambhūya chatriṇa ity ekainaiva ṣabdena vyavahriyante | evam atrāpi ṣastrayuktā maitrāvaruṇādayaḥ ṣastrarahitāḥ potṛineshṭrādayaṣ ca sambhūyaikainaiva hotrāṣabdena vyavahriyante | ataḥ ṣastribhiḥ samabhivyāhārād aṣastriṇām apy upacaritaṃ ṣastritvam | tena hotrakaṣabdavyavahāraikyena samā bhavanti || na caitāvatā svābhāvikaṃ ṣastritvāṣastritvavaishamyam apagachati | tad etad vaishamyaṃ darṣayati | yad ukthinyaḥ etc.

6. yad eva mādhyaṃdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanīna ity ekaṃ sūktam, evā tvām indra vajrinn iti dvitīyam | brāhmaṇācchaṅsina indraḥ pūrbhid ity ekaṃ sūktam, ud u brahmāṇīti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv iti dvitīyam | evam ete trayo mādhyaṃdine savane pratyekaṃ dve-dve sūkte ṣaṅsanti | tatraikam mādhyaṃdinasavanārthaṃ dvitīyaṃ tu tṛitīyasavanārtham ity upacāreṇa tatrāpi ṣaṅsanaṃ sidhyatīty uttaram brūyāt |

7. athāha | atha tṛitīyasavane çaṅsanasampādanānantaram punar api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve ukthe çastre yasyāsau dvyukthaḥ | prātaḥsavana ājyapraüge dve, mādhyaṃdinasavane marutvatīyanishkevalye dve, tṛitīyasavane vaiçvadevāgnimārute dve | evaṃ sthite hotṛidṛishṭāntena hotrakāṇām apy ukthadvayopetatvam apekshitam | na cokthadvayaṃ vihitam asti | atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. yad eva | prasthitayājyānāṃ çrūyamāṇadevatayā sampādyamānadevatayā ca dvidevatyatvam | tādṛiçībhir ṛigbhir yasmād yajanti tena dviçastratvam | tatraikā devatā yājyārthetarā dvitīyā çastrārthety evam uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaçastraṃ tad evāgnīdhrīyāyā āgnīdhreṇa kriyamāṇāyāḥ kriyāyā ukthaṃ çastram | evam marutvatīyavaiçvadevayor api yojyam | tathā sati 'tā evaitā hotrā hotrakāṇāṃ kriyā evam uktena prakāreṇa nyaṅgās tattaccihnā eva bhavanti | Agnim āgnīdhro yajaty, ājyaçastraṃ cāgneyam | potā Maruto yajati, marutvatīye ca mārutāni sūktāni çaṅsati | agne patnīr ihā vaheti neshṭā yajati, tatra devānām uçatīr ity atra devānām iti çravaṇam asti | evaṃ trayāṇām apy āgnīdhrapotṛineshṭṛīṇām āgneyatvamārutatvavaiçvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair itāresham ukthitvam || teshām eva hotrakāṇām ṛituyājeshu kasyacid viçeshasya praçnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshṭṛipotṛivyatiriktānāṃ hotrakāṇāṃ teshu praisheshv ekaika eva praishaḥ, potur neshṭuç ca dvau-dvau praishau | tathā ca yajñasampradāyavidaḥ paṭhanti | hoponegnībrāprahoponecchādhvaryugṛihapatīti ceti | asyāyam arthaḥ | tatra nāmnām ādyaksharenaite kratupurushā nirdiçyante | tathā ca | hotā potā neshṭāgnīdhro brāhmaṇācchaṅsī praçāstā hotā potā neshṭāchāvāko 'dhvaryur gṛihapatiç ca krameṇoktāḥ | eteshām praishasūkte dvādaça praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shṭamaç ca dvau praishau | neshṭus tṛitīyo navamaç ca dvau praishau | hotā yakshan Marutaḥ potrād ity ekaḥ praishaḥ | hotā yakshad devaṃ draviṇodām potrād ṛitubhir iti dvitīyaḥ | etau dvau potuḥ praishau | hotā yakshad gnāvo neshṭrād ity [1]) ekaḥ | hotā yakshad devaṃ draviṇodāṃ neshṭrād iti dvitīyaḥ | etau dvau neshṭuḥ praishau | itareshām āgnīdhrāchāvākādīnām ekaika eva praishaḥ | tathā sati potṛineshṭror dvipraishatve kiṃ kāraṇam iti praçnaḥ |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnīdhrasyaikaçarcā yā-

1) grāvo neshṭety die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisra eva bhavanti | āgnīdhrasyaibhir agne saratham ity eshādhikā | sā ca pātnīvatagrahavartinī | tathā ca sampradāyavida āhuḥ | tisraḥ prasthitayājyās tu saptānām abhavan khalu | agnīdhas tisṛibhiḥ sārdham aibhir agne caturthy abhūd iti | yady apy āgnīdhravishaye brahmavādinā praṣno na kṛitas, tathāpi potṛineshṭṛibhyām samānayogakshematvena tadvṛittānto 'py abhihitaḥ |

7. athāha | hotrādayo maitrāvaruṇena preshitāḥ svasvavyāpāram kurvanti | taddṛishṭāntenodgātṛīṇām api preshitatvaṃ yuktam | na codgātṛipraishāḥ praishasūkte samāmnātāḥ | tasmād eshām praisho 'sti na veti saṃṣayaḥ | plutidvayam vicārārtham | nakārasya sānunāsikatvaṃ chāndasam | atra praisho 'stīty evam uttaram brūyāt | prakarsheṇa sarvān ṛitvijaḥ ṣāsti praishamantreṇa tattadvyāpāre pravartayatīti praṣāstā maitrāvaruṇaḥ | sa ca stuta devena savitretyādimantrajapam japitvā kṛitvānantaraṃ studhvam iti yad evaitad vacanam prāha, sa evaishām udgātṛīṇām praishaḥ |

8. athāha | achāvākavyatiriktānāṃ vashaṭkartṛīṇām pravaraḥ prakarsheṇa varaṇam asti | tathā ca Sūtrakāra āha | pravṛitāhutīr juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitaḥ-pravṛitaḥ pravṛitahomau juhotīti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv itaradṛishṭāntena pravaro 'pekshitaḥ | ato 'sti na veti saṃṣayaḥ | tatrāstīty uttaram brūyāt | yady apy anyeshām iva spashṭaḥ pravaro nāsti, tathāpi puroḍāṣaṣakalam iva prattam iḍām ivodyamyāsīnam achāvākam achāvāka yat te vādyaṃ vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnishṭomasaṃstho hotrakavishayavyāpāram parisamāpyādhunokthyasaṃstheshv ahassu praṣnottare darṣayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādī praṣnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇā yuvam ityādikam aindrāvaruṇaṃ sūktaṃ ṣaṅsati | tasya ṣastrādāv ehy ū shv ity āgneyaḥ stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vyadhikaraṇatvād ayuktam | aindrāvaruṇābhyāṃ stotriyānurūpābhyām bhavitavyam iti praṣnaḥ | Agninetyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇācchaṅsinaḥ pra maṅhishṭhāyety aindrābārhaspatyaṃ ṣastram | tasyādau stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya ṛitur janitrītyādikam aindrāvaishṇavaṃ ṣastram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikaraṇyam upajīvya pūrvavat praṣnaḥ | Indro hetyādikam uttaram |

15.

11. **kalpāmahai** | vibhāgaṃ karavāmahai |

12. yad uktam Āṣvalāyanena | uttame ṣastre paridhānīyāyā uttame vacana uttamaṃ caturaksharaṃ dvir uktvā praṇuyāt (7, 1, 12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-airayethām etc.

13. **agnishṭome** | ahargaṇeshūkthyasaṃsthāyāṃ yathāchāvākasyāntime ṣastre 'bhyāsaḥ | tathāgnishṭomasaṃsthāyām atirātrasaṃsthāyāṃ hotāntime ṣastre 'ntimaṃ caturaksharabhāgam abhyasyet | sa hi hotā tatrobhayatrāntyaḥ ṣaṅsitā bhavati | agnishṭome yaj jaritre yaj jaritrom iti caturaksharābhyāsaḥ | atirātre tu dhehi citraṃ dhehi citrom iti caturaksharābhyāsaḥ || shoḍaṣisaṃsthāyāṃ vicārapūrvakaṃ caturaksharābhyāsaṃ vidhatte | abhyasyet etc.

17.

1. athāhargaṇeshu hotrakāṇām mādhyaṃdinīyaṣastrakḷptir vidhātavyā | tatra prathamaṃ tāvat sarvatra vihitam artham anūdya praṣaṅsati |

yaḥ ṣvaḥstotriyaḥ | ahargaṇeshu ṣvaḥ paredyur yasmiṅs tṛice sāmagāḥ stotraṃ kurvanti, taṃ stotriyam pūrvedyur hotāraḥ ṣastreshv anurūpaṃ kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam ahīnasaṃtatyai sampadyate | ahnāṃ samūharūpaḥ kratur ahīnaḥ | sa caikaikasminn ahani vichinno mā bhūd ity ahardvayasaṃdhānārtham bhavishyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ saṃtatir apekshitā | ayam arthaḥ saptaviṅṣādhyāye vyākhyātaḥ | stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanti (6, 5) iti | tasya vyākhyānam idam || ṣvaḥstotriya ity abhipretaviṣeshasya vidhānād aharbhede 'pi prayogaikyena saṃtatyaṃ dṛishṭāntenopapādayati |

2. **yathā vā ekāhaḥ** | ekasminn evāhani nishpanno jyotishṭoma ekāhaḥ | sa yathā sutaḥ somābhishavena kṛitsno nishpāditā, evam ahīno 'hargaṇo 'pi somābhishavena nishpādyate | tāv eva dṛishṭāntadārshṭāntike tad yathetyādinā spashṭīkriyete | tat tasyaikāhasya sutasya somābhishavayuktasyaiva sataḥ kratov avayavabhūtāni prātarmādhyaṃdinatṛitīyasavanāni saṃtishṭhamānāni pṛithak-pṛithak samāptiyuktāni yathā yajamānā anutishṭhanty, evam evāhīnasyāhargaṇasyaikasyaiva sataḥ kratov avayavabhūtāny ahāni pṛithak-pṛithak samāptiyuktāni yajamānā anutishṭhanti | tathā sati yady uttaradinasambandhinaṃ stotriyaṃ tṛicam pūrvadine prātaḥsavane 'nurūpaṃ tṛicaṃ kurvanti | tadānīm ahargaṇasyaikasya kratoḥ saṃtatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prayogeṇāhīnaṃ kratuṃ saṃtataṃ kurvanti |

3. samānān | ye kadvatsaṃjñakāḥ pragāthā yāṣ ca pratipadaḥ prārambhaṇīyā ṛico yāni cāhīnasūktāni, teshāṃ sarveshām ahassu sarveshu samānatvam apaṣyan |

4. okaḥsārī | okāṅsi sthānāni gṛihāṇi | teshu sarati sarvadā saṃcaratīty okaḥsārī mārjāraḥ | vaiṣabda upamārthaḥ | yathā mārjāraḥ pūrvasmin dine yeshu gṛiheshu saṃcarati teshv eva gṛiheshu paredyur api saṃcaraty, evam ayam Indro 'py avagantavyaḥ | Derselbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: āvṛittirahitāni tatsahitāni ca | tatra vakshyamāṇāni caturviṅṣādīny āvṛittirahitāny, abhiplavashaḍahagatāni pṛishṭhyashaḍahagatāni cāvṛittisahitāni | tayoḥ shaḍahayor asakṛid anushṭhānasya vihitatvāt | evaṃ sati parāñcishv āvṛittirahiteshu caturviṅṣādishv ahassu vahnivat sūktam achāvākaḥ ṣaṅsati | tathaivābhyāvartishu shaḍahagateshv ahassu ca tat sūktaṃ ṣaṅsati | tatrobhayatra ṣaṅsane kiṃ kāraṇam iti praṣnaḥ |

8. tāni pañcasu | gavāmayane caturviṅṣam ārambhaṇīyaṃ dvitīyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam madhyavarti pradhānam ahaḥ | abhijidviṣvajidākhye vishuvata ubhayabhāgavartinī dve ahanī | eteshu pañcasv ahassu tāni pūrvoktāny ahīnasūktāni hotrakāḥ ṣaṅsanti |

10. vāṣitāyai | garbhagrahaṇam ichantī dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena ṣaṅsanīyāni navasaṃkhyākāni sūktāny uktāni, yāni ca pratidinaṃ ṣaṅsanīyāni trīṇy uktāni, tāny antareṇa teshām ubhayavidhānām antarāle sthāne kaṃcid āvapanīyam ṛiksamūham āvaperan |

9. anyūṅkhyāḥ | uccāraṇaviṣeshopetā okārā nyūṅkhāḥ | te ca pūrvam eva mukhato madhyaṃdine nyūṅkhayati (5, 3, 12) ity atrābhihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyūṅkhyāḥ | virājo virāṭchandaskā ṛicaḥ | tāḥ pṛishṭhyashaḍahasya caturthe 'hany āvapanīyāḥ | na te giro api mṛishya ityādyāṣ catasra ṛicaḥ, pra vo mahe mahivṛidhe bharadhvam ityādyās tisraḥ | etāḥ sapta virājas trayāṇāṃ hotrakāṇāṃ trayas tṛicā bhavanti | prathamām ārabhyaikas tṛico maitrāvaruṇasya | tṛitīyām ārabhyaikas tṛico brāhmaṇācchaṅsinaḥ | pañcamīm ārabhyaikas tṛico 'chāvākasya | tad evaṃ saptasv ṛikshu trayas tṛicā vibhajya prakshepaṇīyāḥ | so 'yaṃ virājām prakshepa ekaḥ pakshaḥ | vaimadīr āvaperann iti pakshāntaram | vima-

dakhyena maharshiṇā dṛishṭā vaimadyaḥ | tāç ca yajāmāha indram ityadyaḥ saptarcaḥ | tā api pūrvavat trayas tṛicāḥ kartavyāḥ | pañcame 'hani yac cid dhi satya somapā ityadyāḥ paṅktiçhandaskāḥ saptarcaḥ pūrvavad āvapanīyāḥ | tathā shashṭhe 'hani Parucchepena dṛishṭā indrāya hi dyaur ityādyāḥ saptarcaḥ pūrvavad āvapanīyāḥ || stomavṛiddhāv atiçaṅsanārtham āvapanīyāni sūktāni darçayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram anya āvāpa ucyata iti çeshaḥ | yāny ahāni mahāstomāni saptadaçaikaviṅçadistomebhyo 'dhikaiç caturviṅçadistomair yuktāni syus, teshv ahassu stomasaṃkhyām atikramyādhikānām ṛicāṃ çaṅsanaṃ kartavyam |

20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastutam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaḥçasyānīti yad uktaṃ, tasyaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ svakīyasya sūktasya purastāt pratidinaṃ çaṅset | sūktānām iti bahuvacanaṃ vyatyayena drashṭavyam |

6. paṅktir vā annam | annaṃ ca pañcasaṃkhyopetatvāt paṅktir eva | prāçyam peyaṃ khādyaṃ lehyaṃ nigīryam ity evam annasya pañcasaṃkhyā |

19. sakṛid Indram | kasyāṃ cid ṛici çunaṃ huvema maghavānam indram iti sakṛid Indraṃ nirbrūte |

21.

5. kadvatpragāthebhya ūrdhvam apa prāca indretyādyās trishṭupchandaskā ṛicaḥ pratidinaṃ çaṅsanīyasūktāditvena vidhatte | trishṭubhaḥ etc.

8. kshatraṃ vai hotā | nishkevalyasya çaṅsako yo hotāsty asau kshatraṃ vai | kshatriyo rājaiva | hotṛitve samutpannāḥ kriyā hotrāḥ | tāḥ çaṅsantīti maitrāvaruṇādayo hotrāçaṅsinaḥ | te ca viçaḥ | rāshṭravartinyaḥ prajāḥ | tat tathā sati hotṛidṛishṭāntena pragāthebhyaḥ pūrvaṃ trishṭubhaḥ çaṅsane sati tāṃ viçam prajāṃ kshatrāyaiva rājña eva pratyudyāminīm pratikūlodyogayuktāṃ kuryuḥ | tac ca pāpavasyasam | atiçayena pāparūpam | svāminā rājñā saha mātsaryasya svāmidroharūpatvāt |

10. sairāvatīm | irānnam | tatsamūha airam | tena saha vartata iti sairaṃ naustham vastujātaṃ | tādṛiçaṃ sairaṃ yasyāṃ nāvy asti seyaṃ nauḥ sairāvatī |

22.

6. neshti | satrasyāyanam anushṭhānaṃ satrāyaṇam | neshi | naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyānukūlam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo hotrakāḥ paridadhyuḥ | çastrasamāptiṃ kuryuḥ | nū shṭuteti maitrāvaruṇasya paridhānīyā | eved indram iti brāhmaṇācchaṅsinaḥ paridhānīyā | nūnaṃ sā ta ity achāvākasya paridhānīyā | anena sūktasāmānyād etāḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ çasyaṃ sūktam | tasminn antyā çunaṃ huvemety eshā | tayā paridhānaprāptau nishedhati |

na çunaṃhuvīyayā | çunaṃ huvemeti yasyām ṛici çrūyate sā çunaṃhuvīyā | ahargaṇasya çastre tayā na paridadhyāt | paridhāne hi kshatriyo rājā svakīyād rāshṭrāc cyavate | yas tu paras tadīyaḥ çatrur bhavati, tam abhilakshya hvayati | āhvānaṃ karoti | huvemety āhvānasya pratīyamānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇāntaram āçritya nūnaṃ sā ta ity etām paridhānīyām uktavān |

23.

1. athataḥ | atha paridhānīyākathanānantaraṃ yatas tadviveko 'pekshitaḥ | ataḥ kāraṇād ahīnasyāhargaṇasya yuktiç ca vimuktiç ca vivekāyobhe vakshyete iti çeshaḥ | yuktir yogaḥ svādhīnatvena kratoḥ sampādanam | vimuktir vimocanaṃ svādhīnatayā nibandhaparityāgaḥ | tad etad ubhayam paridhānīyāvaçena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇācchaṅsino vy antariksham iti paryāsas tṛcaḥ | tasyendreṇa rocanā diva ity ṛig uttamā | tayā yat paridhānaṃ tenāhīnaṃ kratuṃ yuṅkte | svādhīnatayā nibadhnāti | mādhyaṃdine savane tv eved indram iti paridhānīyayā vimuñcati | svādhīnatayā nigṛhītam ahīnakratuṃ viçrambhavyavahārāya nigrahaparityāgena vimuñcati | svādhīno hi kratur avaçyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya paridhānīyayā yogavimokau darçayati |

3. aham | ayaṃ yogo vimokasyāpy upalakshaṇārthaḥ | aham iti prātaḥsavane paridhānīyā | tayā krator yogo bhavati | nūnaṃ sā ta iti mādhyaṃdinasavane paridhānīyā | tayā kratoṛ vimoko bhavati || atha maitrāvaruṇasya paridhānīyayā yogavimokau darçayati |

4. te syāma | atra vimoko yogasyāpy upalakshaṇārthaḥ | te syāmeti prātaḥsavane paridhānīyā | tayāhīnasya kratoṛ yogaḥ | nū shṭuta iti mādhyaṃdinasavane paridhānīyā | tayā kratoṛ vimokaḥ | yady api tṛtīyasavane viveko vaktuṃ yuktas, tathāpy agnishṭoma-

saṃsthe 'hani hotrakāṇāṃ tṛitīyasavane çastrābhāvāt sarveshv ahassv anugatyartham mādhyaṃdinasavane vimoko 'bhihitaḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥsamūham apekshya yogavimokau darçayati |

tad yac caturviñçe | gavāmayanasya saṃvatsarasatrasyādyante ahani atirātrasaṃsthe | tatropakramagatasya prāyaṇīyātirātrasyānantarabhāvini caturviñçākhya ārambhaṇīye 'hani paridhānīyābhiḥ sarve 'harviçeshā yujyante | so 'yaṃ gavāmayanasya yogaḥ | athodayanīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviçeshā vimucyanta iti yad asti, seyaṃ gavāmayanasya vimuktiḥ || tatra yogavimokahetūnām paridhānīyānām ekaikavidhatvaṃ ninditvobhayavishayatvaṃ darçayati |

7. tad yat | ahann ahani caturviñçākhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotishṭome vidyamānābhiḥ paridhānīyābhiḥ paridadhyuḥ | tadānīm atraiva caturviñçākhye dvitīyasminn ahany eva yajñaṃ gavāmayanaṃ saṃsthāpayeyuḥ | samāptaṃ kuryuḥ | atrāhety ahaçabdaḥ khede | kashṭam etat | atraiva samāptāv ahīnakarma kṛitsnāhargaṇakartavyaṃ na kuryuḥ | etad eva kashṭam | atha pūrvoktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahīnaparidhānīyābhir eva sarve hotrakāḥ paridadhyuḥ | tadānīṃ yathā loke rathaçakaṭādau yukto 'çvabalīvardādiḥ kiyad dūraṃ gatvā çrāntaḥ san yadi na vimucyeta tadānīm utkṛityeta, ucchidyeta | tathaiva yajamānā utkṛityeran | vinaçyeyuḥ | sarveshāṃ hotrakāṇām aikāhikasvīkāre samāptyabhāvaḥ | ahīnagatasvīkāre yajamānoccheda iti doshadvayaparihārārtham ubhayībhir aikāhikābhir ahīnagatābhiç ca paridhānīyābhiḥ paridadhyuḥ | tatra prakāraviçeshaḥ pūrvam evoktaḥ | maitrāvaruṇa aikāhikābhir eva savanadvaye paridadhyāt | achāvāko 'hīnagatābhir eva savanadvaye paridadhyāt | brāhmaṇācchaṅsī tu prātaḥsavane 'hīnagatābhiḥ paridadhyān mādhyaṃdinasavane caikāhikābhir iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakārāntareṇa praçaṅsārtham atra punar abhidhānam || tad etad ubhayībhiḥ paridhānaṃ dṛishṭāntena praçaṅsati |

8. tad yathā | loke yathā vā dīrghādhve dīrghamārge gachan purusha upavimokaṃ rathaçakaṭādau yojitam açvabalīvardādikaṃ tatra-tatropavimucyopavimucya yāyāt, çrāntiparihāreṇa çanair gachet | tādṛig eva tad ubhayavidhaparidhānam | yathā mārge vahanaçramo vimokena nivartata, evam ahīnagatābhir āpāditaçrama aikāhikābhir nivartate || ubhayavidhaparidhāne dosham parihṛitya guṇaṃ darçayati |

9. saṃtataḥ | eshām ubhayavidhaparidhānayuktānām purushāṇāṃ yajñaḥ saṃtato vichedarahito bhavati | sānunāsikā plutiḥ praçaṅsārthā | viçabda uparitana ukāra evakārārthaḥ | tasya dīrghaç cha-

ndasaḥ | yajamānaçramaṃ vimuñcanta eva || atha stomātiçaṅsane kaṃcid viçeshaṃ darçayati |

10. ekāṃ dve na | yadā sāmagaiḥ vivṛiddhaḥ stomaḥ kriyate | tadānīṃ hotrakaiḥ stomasaṃkhyām atilaṅghya çaṅsanīyam | tatra dvayoḥ prātarmadhyaṃdinayoḥ savanayor ekām ṛicaṃ vā dve ṛicau vātikramya na çaṅset | kiṃtv ekayā dvābhyāṃ vātiçaṅset | pūrvatrāyaṃ niyamaḥ prātaḥsavana (6, 8, 7) evoktaḥ | uttarayos tu savanayor aparimitābhir atiçaṅsanam uktam | tathā sati mādhyaṃdinasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvābhyām aparimitābhir vikalpo 'stu |

24.

1. atha pṛishṭhyasya shaḍahasya shashṭhe 'hani dhishṇyākhyaçastrakḷiptiṃ sūktaṃ vidhātum ākhyāyikām āha | devā vai etc.

5. pacchaḥ | vālakhilyanāmakāḥ ke cana maharshayaḥ | teshāṃ sambandhiny ashṭa sūktāni vidyante | tāni vālakhilyanāmake granthe samāmnāyante | teshv ādau yāni shaṭ sūktāni tāni prathamam pacchaḥ pādaço viharet | tato dvitīyasyām āvṛittāv ardharcaço viharet | tṛitīyasyām āvṛittāv ṛikço viharet | yadā paccho viharati tadānīm ekaikasmin pragātha ekaikām ekapadāṃ dadhyāt | sa pragāthaikapadayoḥ samūho vācaḥ kūṭa ity anena çabdenābhidhīyate | tam imaṃ vihāraprakāram Āçvalāyana āha | shaṭ sūktāni vyatimarçam paccho vihared vyatimarçam ardharcaço vyatimarçam ṛikçaḥ | pragāthānteshu cānupasaṃtānam ṛigāvānam ekapadāḥ çaṅset (8, 2, 19) iti | tatra shaṭsūkteshu prathamasūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ surādhasam — sahasreṇeva çikshatom | çatānīke pra jigāti — datrāṇi purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su çrutaṃ surādhasam — sahasreṇeva maṅhatom | çatānīkā hetayo asya — yad īṃ sutā amandishom iti | tatra prathamasūktagatam ekam pādaṃ ca saṃyojayet | so 'yaṃ vihāraḥ | asmin vihāre vyatimarço nāma kaçcid viçeshaḥ | sa ca yathākramam adhyayanam parityajya prakārāntareṇa yojane sati sampadyate | prathamasūktasya prathamāyām ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahīr iti |

dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamasūktasya prathamāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |

çatānīkā hetayo asya dushṭarā indram arcā yathā vidom iti |

atha prathamasūktasya prathamāyām ṛici tṛitīyapādam uktvā dvitīyasūktasya dvitīyasyām ṛici caturthapādena saṃyojayet | tad yathā |

yo jaritṛibhyo maghavā puruvasur yad īṃ sutā amandishur iti |

dvitīyasūktasya dvitīyasyām ṛici tṛitīyapādam uktvā prathamasūktasya prathamāyām ṛici caturthapādaṃ tena saṃyojayet | tad yathā |

girir na bhujmā maghavatsu pinvate sahasreṇeva çikshatom iti |

tad idam pādayor vihṛitam ṛigdvayam ekaḥ pragāthaḥ sampadyate | tasya pragāthasyānte, indro viçvasya gopatir ity etām ekapadāṃ (Āçvalāyana 8, 2, 21) saṃdadhyāt | so 'yaṃ samūho vācaḥkūṭasaṃjñakaḥ | anenaiva nyāyena sarveshu sūkteshu sarvāsv ṛikshu buddhimatā tādṛiçaṃ vyatimarçaviharaṇam unneyam || athārdharcaço vihāra ucyate | prathamasūktasya prathamāyām ṛici prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ṛicy uttarārdhaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pinvate yad īṃ sutā amandishom

iti | evaṃ sarvam unneyam | ṛikço viharet | tatra prathamasūktasya prathamām ṛicam uktvā tayā saha dvitīyasūktasya dvitīyāṃ ṛicaṃ saha yojayet | evaṃ sarvatrohanīyam || atha pragāthānteshu prakshepaṇīyā ekapadā darçayati |

6. tā etāḥ | yā ekapadā ṛicaḥ prakshepṭavyās, tā etā ekapadāḥ pañcasaṃkhyākāḥ | tāsu catasra ekapadāḥ çrutyantareshu daçame 'hani paṭhitāḥ | tasmād daçamād ahnas tāç catasra ānetavyāḥ | tāsv indro viçvasya gopatir ity eshā prathamā | indro viçvasya bhūpatir ity eshā dvitīyā | indro viçvasya cetatīty eshā tṛitīyā | indro viçvasya rājatīty eshā caturthī | athāvaçishṭā çrutyantareshu mahāvrate çrutā | sā 'yendro viçvaṃ virājatīty etādṛiçī | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakshipet || avaçishṭeshu pragātheshu prakshepaṇīyān pādān darçayati |

7. athāshṭāksharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakshepād anantaram mahānāmnāni | mahānāmnaçabdena vidā maghavann ityādayo mahānāmnīsaṃjñakā ṛico vidhīyante | teshām mahānāmnīnām ṛicāṃ sambandhīny ashṭāksharāṇi padāni pracetana pra cetayety evamādīni yāni santi, teshām madhye yāvadbhir ashṭāksharaiḥ pādair avaçishṭeshu pragātheshu prakshepaḥ sampadyate tāvanty ashṭāksharāṇi padāni çaṅset | itarāṇy ashṭāksharāṇi padāni mahānāmnasambandhīni nādriyeta | na prakshipet || evam pacchaḥ çaṅsane prakshepaṇīyam abhidhāyārdharcaço viharaṇe prakshepaṇīyaṃ darçayati |

8. athārdharcaçaḥ | yathā paccho viharaṇe pragāthānte prakshepa, evam ardharcaço viharaṇe 'pi yojanīyam |

15. vālakhilyānāṃ shaṭsūkteshu vihāram uktvāvaçishṭayoḥ saptamāshṭamayoḥ sūktayoḥ viparyāsena çaṅsanaṃ vidhatte |

vy evottame | ye dve uttame sūkte te viparyasyed eva, na tu viharet | ashṭamaṃ sūktam ādau paṭhitvā paçcāt saptamasya pāṭho

viparyāsaḥ | tayor dvayoḥ sūktayoḥ sa caha viparyastapāṭha eva vihārasthānīyaḥ |

25.

1. dūrohaṇam | duḥçaṅkam rohaṇam uccāraṇaṃ yasya çaṅsanasya tad dūrohaṇam | tad rohati | çaṅsed ity arthaḥ | tasya dūrohaṇasya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaḥprasaṅga āhūya dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācāryā āhuḥ | svargo vai loka ityādi pūrvaṃ vishuvati kratau | dūrohaṇabrāhmaṇaṃ tu prāg avocāma vai sphuṭam | saptarūpā haṅsavatī dūrohaṇam īritam iti | haṅsavatyāḥ paccho 'rdharcaças tripadyā ṛikço 'navānam, punar api tripadyā ṛikço 'rdharcaçaḥ paccha iti saptabhiḥ prakāraiḥ paṭhanam iti dūrohaṇam | tad etat pūrvaṃ tārkshyasūkte 'bhihitam |

4. tan mahāsūktam | dvividham sūktaṃ kshudram mahac ca | ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāç cābhavan mahāsūktāç ca (2, 2, 2, 5) iti | mahāsūktalakshaṇam pūrvācāryair uktam | daçarcatāyā adhikam mahāsūktaṃ vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakaṃ sūktam |

6. aindrāvaruṇe | indrāvaruṇā madhumattamasyeti yājyāyā indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānīti sūktaṃ sauparṇam | imāni veti saptarcaṃ sauparṇaṃ khailikaṃ vidur iti | yadvā | pra dhārā yantv iti gṛihyoktaṃ sūktaṃ sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe çaste sati paçcād brahmavādino vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṃ çaṅsanīyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya çaṅset kiṃ vā sambhūya na çaṅsed iti vicāraḥ |

5. asamāyi | bahubhiḥ sambhūtair etuṃ gantuṃ yogyaḥ samāyī | uktaviparīto bahubhir gantum açakyo 'samāyī | tādṛiço hi svargo lokaḥ | kaçcid eva puṇyakṛit svargaṃ lokaṃ sameti | samīcīnam bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt | evaṃ sati maitrāvaruṇo yadi shashṭhe 'hani çilpenānyāni sūktāni sambhūya çaṅset | tadānīm īdṛiçaṃ svargasadṛiçam uttamaṃ shashṭham ahar itarair ahobhiḥ samānaṃ kuryāt | teshu çaṅsanīyānām asminn api çaṅsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na saṃçaṅsati | pūjārtha plutiḥ | tad etad asaṃçaṅsanaṃ svargalokarūpatvāt pūjyam | tasmāt sambhūya na saṃçaṅset | na saṃçaṅsatīti yad asti tad evātipūjyam | pūjārtheyam plutiḥ |

9. aindryaḥ | carshaṇīdhṛitam ityādikaṃ yad etad aindraṃ sūktam aikāhikaṃ tad etan nirākṛitya yat sūktāntaram ā vāṃ rājā-

nāv ity aindrāvaruṇam aikāhikaṃ, tad etad aṅgīkriyate | yā vālakhilyā ṛicas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaçākaharāṇi padāni pādā vidyante | bṛihatīsatobṛihatyātmakeshu pragātheshu bṛihatyās tṛitīyapādau dvau dvādaçāksharau, satobṛihatyā ādyas tṛitīyaç cobhau pādau dvādaçāksharau | teshām pādānām aksharasaṃkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇīdhṛitam ity asminn aindre sūkte yaḥ kāmo 'pekshitaḥ | sa kāmas tatra teshv indradevatākavālakhilyāgateshu dvādaçāksharapādeshūpāpto labdho bhavati | tasmāc carshaṇīdhṛitam ity etad aikāhikam aindraṃ sūktam atra parityājyam | ā vāṃ rājānāv ity etad aindrāvaruṇaṃ sūktam | tatreyam indraṃ varuṇam iti paridhānīyāpy aindrāvaruṇī | tathā saty etasya sūktasyānukūlatayā tad eva çaṅset | tasmād anyan na saṃçaṅset | anyaçabdo 'trādhyāhartavyaḥ | ata eva Sūtrakāra aindrāvaruṇaṃ sūktam aṅgīcakāra | ā vāṃ rājānāv iti nityam aikāhikam (8, 2, 16) iti |

11. vihṛitam | agne tvaṃ no antama ityādishu dvipadāsu sāmagāḥ stuvate | tatra cādyāḥ pādā ashṭāksharā, dvitīyāḥ pādā dvādaçāksharāḥ | evaṃ tatra chando vihṛitam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra çastrayājyāyāṃ codyam āhuḥ | çastrasya tadīyayājyāyāç ca sādṛiçyam apekshitam | çastre ca tisro devatāḥ çasyante | Agnir Indro Varuṇaç ceti | tatra stotriyānurūpayor Agnir devatā | vālakhilyāsv Indro devatā | ā vāṃ rājānāv iti sūkta Indro Varuṇaç ca | evaṃ sati yājyāyām api devatātrayam apekshitam | etat tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir anantarito 'parityakto bhaved iti codyam |

27.

2. devaçilpāni | çilpaçabdaç cāçcaryakaraṃ karma brūte | tac ca çilpaṃ dvividhaṃ, devaçilpam manushyaçilpaṃ ceti | nābhānedishṭhādīni yāni çilpāni santi tāni devānām prītihetutvād devaçilpānīty ucyante | eteshām eva devaçilpānām anukṛiti sadṛiçarūpam iha manushyaloke çilpam adhigamyate | pratīyate | hastītyādinā tad evodāhriyate | loke çilpinaḥ karmakarā mṛiddārvādibhir hastisadṛiçam ākāraṃ nirmimate | tathānyaiḥ çilpibhiḥ kaṅso darpaṇādi nirmīyate | aparair vāso vividhaṃ nirmīyate | aparair anyaiḥ suvarṇamayaṃ kaṭakamukuṭādi nirmīyate |

6. nābhānedishṭham | nābhānedishṭhākhyena maharshiṇā dṛishṭam idaṃ itthetyādi sūktaṃ nābhānedishṭham | tad dhotā çaṅset |

14. uparishṭānnedīyasi | uparishṭān nābhānedishṭhasūktasyāvasānabhāge nedīyān atyantasamīpavartī yasya sūktasya madhyabhāgaḥ sa madhyabhāga uparishṭānnedīyān | ivaçabda evakārārthaḥ |

tathāvidha eva madhyabhāge nārāçaṅsaṃ çaṅset | idam itthety etan nābhānedishṭhaṃ sūktaṃ saptaviṅçatyṛigātmakam | tatrāvasāne dve ṛicāv avaçishya pañcaviṅçyā ūrdhvam eva nārāçaṅsaṃ sūktaṃ çaṅset | tathā cāçvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye yajñenety āvapate (8, 1, 20) iti | vāg apy uparishṭān nediyasy atyantasamīpavartiny eva çarīramadhyabhāge tālvoshṭhādau vartate | tasmāt sūktasyoktasthānaṃ yuktam |

28.

1. hotuḥ çilpaçastram uktvā maitrāvaruṇasya çilpaçastraṃ vidhatte | vālakhilyāḥ etc.

3. sa pacchaḥ | vālakhilyānām ashṭasu sūkteshu saptamāshṭame sūkte parityajya yāny avaçishṭāni sūktāni teshu trīṇi yugmāni | tatra prathamagate dve sūkte maitrāvaruṇaḥ paccho viharet | prathamasūktagataṃ pādaṃ dvitīyasūktagatena pādena yojayet | dvitīyayugmagate dve sūkte ardharcaço viharet | tasmin yugma ekasūktagatam ardharcaṃ dvitīyasūktagatenārdharcena yojayet | tṛitīyayugmagate dve sūkte ṛikço viharet | tasmin yugma ekasūktagatām ṛicaṃ dvitīyasūktagatayarcā yojayet | tad uktam Āçvalāyanena | atha vālakhilyā viharet | tad uktaṃ shoḍaçinā | sūktānām prathamadvitīye pacchaḥ | tṛitīyacaturthe ardharcaça ṛikçaḥ pañcamashashṭhe (8, 2, 5) iti | yady api pūrvādhyāye pacchaḥ prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharaty ardharcaço dvitīyam ṛikças tṛitīyam (6, 24, 5) iti vihāro 'bhihitas, tathāpy atrāsti viçeshaḥ | tatra hi shaṇṇām api sūktānām pādavihāro 'rdharcavihāra ṛigvihāra iti trir āvṛittir abhihitā | atra tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tṛitīyayugma ṛigvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv āvṛittiḥ | tathā vācaḥ kūṭasya bhāvābhavābhyām apy asti viçeshaḥ | ata evobhayatra nāmabhedo 'sti | mahāvālabhid vihāra iti pūrvasya nāmadheyam | hauṇḍino vihāra ity etasya nāmadheyam | ata eva Sutrakāro nāmadheyadvayaṃ darçayati | iti nu hauṇḍinau | atha mahavalabhit (8, 2, 17) iti | hauṇḍinakhyena maharshiṇā dṛishṭau dvau vihārau, mahāvālabhidākhyena maharshiṇā dṛishṭa eko vihāraḥ || atroktahauṇḍinavihārau praçaṅsati | sa yat etc.

5. yo 'yam atrokto hauṇḍinavihāras, tasyāpi matabhedena dvau prakārau | tatra prathamaprakāram upanyasya tatra kiṃcid aparitoshaṃ darçayati |

te haike | shaṭtriṅçadaksharā bṛihatī, catvāriṅçadaksharā satobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī tṛitīyā bṛihatī caturthī satobṛihatī | ity evam maṇiprabālanyāyenaikāntaritāḥ paṭhitāḥ | tatra prathamādyayujo bṛihatyo, dvitīyācaturthyādiyujaḥ satobṛihatyaḥ | evaṃ sati prathamasūkte dvitīyasūkte cādi-

bhūte dve bṛihatyau saha viharet | tadanantarabhāvinyau dve satobṛihatyau saha viharet | itthaṃvihāraṃ te prasiddhā yājñikāḥ kecid ichanti | tasmin pakshe vihārasya vidyamānatvād vihāranimitto yaḥ kāmaḥ sa upāpto bhaved eva | kiṃtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadyotanārtho necchabdaḥ | chandodvayam militvaikaḥ pragātho bhavati | svādhyāyapāṭhe pragāthānāṃ vidyamānatvād vihāro 'pi pragāthānta evāpekshitaḥ | te na kevalabṛihatībhyāṃ kevalasatobṛihatībhyāṃ vā sampadyante, kiṃtu chandodvayena sampadyante | pragrathanena dvayor ṛicor bṛihatītvasampādanārtham pragāthāçrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihatī yathāpāṭham eva paṭhitavyā | tato 'shṭāksharaṃ caturthapādaṃ dvir āvartya ca satobṛihatyāḥ prathamārdhagatena dvādaçākshara-padenāshṭāksharapādena ca dvitīyā bṛihatī sampadyate | tam apy ashṭāksharapādaṃ dvir abhyasya satobṛihatyā uttarārdhagatena dvādaçāksharapādenāshṭāksharapādena ca tṛitīyā bṛihatī sampadyate | ataḥ pragātheshu chandodvayam apekshitam | kevalayor bṛihatyoḥ satobṛihatyor vā yathoktapragrathanāsambhavāt || itthaṃ hauṇḍinavihāre prathamaprakāraṃ nirākṛitya dvitīyavihāraṃ vidhatte |

6. atimarçam | atimarçam atimṛiçyātimṛiçya prathamasūktasya prathamāyām ṛici prathamapādam uktvā tadanantarabhāvi sarvam atilanghya dvitīyasūkte dvitīyasyām ṛici dvitīyapādena yojayet | so 'yam atilanghya mṛiçyamānatvād atimarça ity ucyate | tatra bṛihatīpādasatobṛihatīpādayor miçraṇarūpo vihāro bhavati | evakāreṇa pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktaṃ sukīrtiçabdenocyate | tat sūktam brāhmaṇācchaṅsī çaṅset |

30.

3. sa jāgataḥ | sūktaviçesho dvādaçāksharapādatvāj jagatīchandasko bhavati | caturthe pāde shoḍaçāksharatvād atichandā atijāgato 'pi bhavati | sarvam apy etat prāṇijātaṃ jagacchabdābhidheyatvāj jāgatam atijāgataṃ vā bhavati | ataḥ sarvarūpatvena chandodvayam praçastam |

5. tāny etāni | nābhānedishṭhādīni catvāri çilpāni yāny uktāni tāni sahacarāṇy ekasminn ahani saha vartanta ity evam abhijñā acakshate | tasmād yasminn ahani çaṅsanīyāni tasmiṅç catvāry api çaṅset | yasmin na çaṅsanīyāni tasmiṅç catvāry api parityajet |

7. sa ha | haçabda aitihyadyotanārthaḥ | sa prasiddho bulilanāmako maharshir Āçvatara açvataranāmno maharsher gotre samut-

panna Âçva asvanāmno maharsheḥ putraḥ kadācid vaiṣvajito viṣvajidyāgasambandhī hotā san svamanasikshām cakre | vicāritavān | sāṃvatsariko gavāmayanākhyasaṃvatsarasatrasambandhini viṣvajiti vishuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe 'hany eshāṃ ṣilpānām madhye dve ṣilpe maitrāvaruṇabrāhmaṇācchaṅsinoḥ sambandhinī mādhyaṃdinasavanam abhilakshya pratyetoḥ pratyetum | kuṣalo 'smīti ṣeshaḥ | hanta hrishṭo 'ham evayāmarutaṃ ṣaṅsayānīty evam maharshir vicāritavān | ayam arthaḥ | tṛitīyasavanagatāny etāni ṣilpaṣastrāṇi, tāny anyeshv ahassu sambhavanti | viṣvajiti tv agnishṭomasaṃsthatvād agnishṭome tṛitīyasavane hotrakāṇāṃ ṣastrābhāvān maitrāvaruṇabrāhmaṇācchaṅsinoḥ sambandhi ṣastradvayam mādhyaṃdine savane samānetuṃ tāvad achāvākam asmin mādhyaṃdina evayāmarutaṃ ṣaṅsayāni | tathā sati tataḥ pūrvabhāvinor maitrāvaruṇabrāhmaṇācchaṅsiṣastrayor arthān mādhyaṃdine savane samākarshaṇam bhavatīti | itthaṃ Bulilaḥ svamanasi vicārya tad dhā tasminn eva mādhyaṃdine savane tathā svavicāritakrameṇaivayāmarutaṃ sūktam achāvākaṃ ṣaṅsayāṃ cakāra | balād ājñāpya ṣaṅsanaṃ kāritavān || tatra doshaṃ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyaṃdine savane tathā tena krameṇa bulilapreritenāchāvākenaivayāmarunnāmake ṣastre ṣasyamāne sati tadānīṃ Gauṣlanāmakaḥ kaṣcin maharshir āgatya bulilanāmakaṃ hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprayuktam evayāmarunnāmakaṃ ṣastram plavate | vinaṣyati | tatra drishṭāntaḥ | vicakraṃ cakrarahitaṃ ṣakaṭam iva | aṣrūyamāṇo 'pi ivaṣabdo 'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṃ kathaṃ ghaṭata ity ākshepaḥ || tata ūrdhvam Bulilasya vacanaṃ darṣayati |

9. kiṃ hi | atrāchāvākena ṣasyamāne sati kiṃ vā dūshaṇam abhūt | nāsti kaṣcid api dosha ity arthaḥ || tata ūrdhvaṃ Gauṣlenoktaṃ doshaṃ darṣayati |

10. evayāmarut | hotur dhishṇyād uttarato hy achāvākasya dhishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ ṣastraviṣeshaḥ paṭhantya iti | sa tasyāṣraya ity uktvā punar api sa Gauṣla evam uvāca | mādhyaṃdinasavanam aindram indradevatākam | tathā sati he hotas tam etam Indram asmān mādhyaṃdinasavanāt kathā ninīshasi | kena prakāreṇāpanetum ichasi | naivam apanayanechā tvadīyāchāvākaṣaṅsane dosha iti Gauṣlābhiprāyaḥ || tam abhiprāyam ajānato Bulilasya vākyaṃ darṣayati |

11. nendram | asmān mādhyaṃdinasavanāt tatsvāminam Indram apanetum ahaṃ nechāmi | tadviruddhasya kasyacid apy ananushṭhitatvād ity evam Bulila uktavān || tato viruddhārthānushṭhānapradarṣanārthaṃ Gauṣlasya vākyaṃ darṣayati |

12. chandaḥ | he hotas tvaṃ svamanasendram āpanetuṃ ne-

chasi | kiṃtv idaṃ chando 'chāvākena prayujyamānaṃ çastragatam amadhyaṃdinasāci | mādhyaṃdinasavanasambandhārhaṃ na bhavati | katham iti cet | tad ucyate | ayaṃ sūktaviçesho jāgato vātijāgato vā | dvādaçāksharapādena shoḍaçāksharapādena copetatvāt | sarvaṃ cedaṃ jāgataṃ catijāgataṃ ca mantrajātaṃ jāgate tṛitīyasavane yogyaṃ na tu traishṭubhe mādhyaṃdine savane | sa u so 'pi sūktaviçesho māruto maruddevatāko na caindraḥ | ato 'pi kāraṇāt tṛitīyasavana eva yogyaḥ | tasmād ayam achāvāko maiva çañsishṭa | çañsanam mā karotv iti doshaṃ darçitavān || tata ūrdhvam Bulilakṛityaṃ darçayati |

13. sa hovāca | he 'chāvāka tvam ārama | çañsanād uparato bhavety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭaṃ sampannam | itaḥ param aham asmin Gauçle gurāv anuçāsanam anushṭheyopadeçanam tshe | ichāmi [1] | etasmād avagatya sarvam anushṭhāsyāmīti tasyābhiprāyaḥ || atha Gauçlasyopadeçavākyaṃ darçayati |

14. sa hovāca | sa Gauçla evam uvāca | eho 'chāvāka aindradevatākaṃ vishṇunyaṅgaṃ vishṇuliṅgopetaṃ çañsatu | evayāmarutaṃ tyaktvā dyaur na ya indrety aindraṃ sūktaṃ çañsatu | tasmin sūkte dvitīyasyām ṛici caturthe pāda evam āmnāyate | hann ṛijīshin vishṇunā sacāna iti | ata idaṃ vishṇucihnopetaṃ sūktaṃ çañsatu | he hotur Bulila tvam etam evayāmarutaṃ tvadīye çastre 'syāthāḥ | prakshipeḥ | tatra sthānaviçesha ucyate | tṛitīyasavane çaṃ naḥ karatīti rudradevatākeyaṃ dhāyyā | tasyā uparishṭān mārutasūktasya purastāt tayor ubhayor madhye prakshepasthānam | evaṃ Gauçlopadeçaḥ || athānushṭhānaṃ darçayati |

15. tad dha | tad dha Gauçlena yad uktaṃ tat sarvaṃ tathaiva Bulilaḥ çañsayāṃ cakāra | mādhyaṃdinasavane 'chāvākam praty evayāmarucchañsanam preshitavān svayaṃ tṛitīyasavana āgnimārutaçastramadhye dhāyyāmārutasūktayor madhya evayāmarutam prakshipya çañsanaṃ kṛitavān | tasmād idānīm api tad idaṃ sarvaṃ hotrakais tathaiva çasyate |

31.

1. saṃvatsarasattre yad ahar agnishṭomasaṃsthaṃ viçvajidākhyaṃ asti, tatra çilpānāṃ çastrāṇāṃ kḷiptiḥ pūrvatrābhihitā | tatra kiṃcic codyam udbhāvayati |

tad āhuḥ | dvividho hi viçvajid : atirātrasaṃstho 'gnishṭomasaṃsthaç ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛitīyasavane hotrakāṇāṃ çastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhānedishṭhaṃ çastvā retaḥ siñcati | maitrāvaruṇo vālakhilyāḥ çastvā prāṇān avasthāpayati | brāhmaṇāchañsī sukīrtiṃ çastvā prajanayati |

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1) tshe ist selbstverständlich die dritte Person.

achāvāka evayāmarutaṃ śastvā pratishṭhāṃ karoti (6, 27—30) ity ayaṃ krama upapannaḥ | evam pṛishṭhyashaḍahasya yad ahaḥ shashṭham asti, tasyāṃ uktasaṃsthātvena tṛitīyasavane hotrakaśastrasadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatirātre shashṭhe 'hani ca śastrarūpo yajñaḥ kalpate upapadyate | tadanusāreṇa yajamānasya prajātir jananam apy upapadyate | tathā saṃvatsaragate 'gnishṭomasaṃsthe viśvajity ahani tad upapādayituṃ na śakyate | tathā hi | tatrāgnishṭomasaṃsthe viśvajiti hotrā nābhānedishṭho mādhyaṃdinasavane 'śasta eva bhavati | tṛitīyasavane vaiśvadevaśastre śasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ prathamaṃ śaṅsati | tṛitīyasavane hotrakāṇāṃ śastrābhāve 'pi mādhyaṃdinasavane teshāṃ śastrāṇām balilākhyena maharshiṇā samākṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta evāgre prathamaṃ siktam bhavati, paścāt sikte retasi prāṇānām pravṛittir iti kramaḥ | iha tu nābhānedishṭharāhityena retaḥseko nāsti, vālakhilyānāṃ sadbhāvena prāṇā vidyante | katham etad upapadyata ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇācchaṅsī mādhyaṃdine vṛishākapiṃ śaṅsati | vṛishākapir yajamānasya prajāyamānasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato lokavaiparītye sati katham atra yajamānasya prajātir janmeti dvitīyaṃ codyam | yajamānasya janmasambhave vālakhilyarūpāḥ prāṇā avikḷiptā viśesheṇa sthānakḷiptirahitāḥ katham bhavanti | kena prakāreṇa vartante | ity evam brahmavādinaś codyam āhuḥ || tasya parihāraṃ darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpasamūho vivakshitaḥ | etena sarveṇāpi śilpasamūhena yajamānaṃ saṃskurvanti | prāṇaprāptyarhatā saṃskāraḥ | sa evātra kriyate | nanu yajamānasya [1]) janma bahubhiḥ śilpaiḥ krameṇa saṃskare dṛishṭāntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty, evam ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛitākāreṇotpadyamānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamaṃ retaḥsekakāla eva sarvaḥ sampūrṇāṅgaḥ sakṛid eva na vai sambhavati | naivotpadyate | kiṃtu śambhavata utpadyamānasya purushasyaikaikam aṅgaṃ krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady āmnātam | ekarātroshitaṃ kalilam bhavati, saptarātroshitam budbudam bhavaty, ardhamāsābhyantareṇa piṇḍo bhavatītyādi | ato garbhavat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar api vispashṭayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hss.

tadānīṃ tāvataivāyaṃ yajño yajamānasaṃskārahetuḥ çilpasamuha upapadyate | yajamānasya prajātir jananopacāra upapadyate | ataḥ sarvaçastrānushṭhānam eva saṃskārasādhanam | nanu hotuḥ çastrasya prathamabhāvitvādikramaviçeshaḥ saṃskāropayogī, na tv atra sarvaçastrānushṭhānam asti, mādhyaṃdinasavana evayāmarunnāmnaḥ sūktasyāchāvākenānushṭhānāt | nāyaṃ doshaḥ | tatra tadabhāve 'pi tṛitīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvaçastrānushṭhānena yā pratishṭhāpekshitā, tasyām eva pratishṭhāyām enaṃ yajamānaṃ tad antataḥ çastrāṇām ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇācchaṅsinaḥ çilpe çastre sukīrtiṃ çaṅsati vṛishākapiṃ çaṅsati (6, 29) yat sūktadvayaṃ vihitaṃ, tata ūrdhvaṃ kuntāpākhyaṃ sūktaṃ khile kuntāpanāmake granthe samāmnātaṃ triṅçadṛicaṃ vaktavyam | tadartham itihāsam āha |

chandasām | pṛishṭhyashaḍahasya sambandhināṃ shashṭhenāhnā prāptānāṃ gāyatryādīnāṃ chandasāṃ rasaḥ sāro 'tyanodat | atikramyāgachat | tadānīṃ sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhidhīyate | ayaṃ chandasāṃ rasaḥ parān parāvṛittirahito 'tyeshyati | atikramya gamishyatīty anenābhiprāyeṇa | tato bhītaḥ Prajāpatis taṃ rasam parastāt parabhāge chandobhir gāyatryādibhiḥ paryagṛihṇāt | parito niruddhavān | gāyatryādīnām madhye kasyāḥ sambandhirasaṃ kayā paryagṛihṇād iti | tad ucyate | gāyatryāḥ sambandhirasaṃ nārāçaṅsyā paryagṛihṇāt | nārāçaṅsaçabdo yasyām ṛigjātāv asti seyaṃ nārāçaṅsī | tathā trishṭubhaḥ sāraṃ raibhyā rebhaçabdopetayā ṛigjātyā paryagṛihṇāt | jagatyāḥ sāram pārikshitya parikshicchabdopetayā ṛigjātyā paryagṛihṇāt | anushṭubhaḥ sāraṃ kāravyayā kāruçabdopetayā ṛigjātyā paryagṛihṇāt | tat tasmāt parigrahād ūrdhvam punaç chandassu gāyatryādishu taṃ rasam adadhāt | avasthāpitavān |

3. nārāçaṅsīr | idaṃ janā ityādyās tisra ṛico nārāçaṅsyaḥ | tatra narāçaṅsa stavishyata iti nārāçaṅsaçabdasya çrutatvāt | tās tisra ṛico brāhmaṇācchaṅsī çaṅset |

5. tāḥ pragrāham | tā nārāçaṅsīs tisra ṛicaḥ pragrāham pāde-pāde 'vasāya çaṅset | yathā vṛishākapim pāde-pāde vigṛihya çaṅsati tadvad etat | vṛishākapisūkte pragrahavidhir arthasiddho drashṭavyaḥ | hi yasmāt kāraṇād idam ṛicāṃ çaṅsanaṃ vārshākapaṃ vṛishākapisambandhaṃ kartavyaṃ, tat tasmāt kāraṇād vṛishākaper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vigraha evātra tannyāyaḥ || vṛishākapisūkte nyūṅkhaninardāv api vidyete | ato 'trāpi tadubhayaprāptau nyūṅkhaṃ nirākṛityetaraṃ vidhatte |

6. tāsu na | tāsu nārāçaṅsīshu nyūṅkham na kuryāt, kiṃtu nī viva narded eva | viçeshaṇa ninardam eva kuryāt | sa eva ninardas tāsāṃ nārāçaṅsīnāṃ nyūṅkhasthānīyaḥ | tṛitīyapādasya dvitīyasvare trayodaçabhir okārais tatra cāvasānaṃ kṛitvā trayāṇāṃ trimātrāṇām okārāṇām uccāraṇaṃ nyūṅkhaḥ | tṛitīyapādasya prathamaksharam anudāttatvenoccāraṇīyed iti yad asti so 'yaṃ ninardaḥ | Āçvalāyana 7, 1, 11 flg.

7. raibhīḥ | rebhaçabdopetā ṛico raibhīḥ | vacyasva rebha vacyasvetyādyās tisraḥ | tāḥ çaṅset |

10. pārikshitīḥ | parikshicchabdopetā rājño viçvajanīnasyetyādyāç catasraḥ pārikshityaḥ | tāsu parikshin naḥ kshemam akarad iti parikshicchabdasya çrutatvāt | tā ṛicaḥ çaṅset |

16. kāravyāḥ | kāruçabdopetāḥ kāravyāḥ | indraḥ kārum abūbudhad ityādyāç catasraḥ çaṅset |

19. diçāṃ kḷiptīḥ | yaḥ sabheyo vidathya ityādyā ṛico diçāṃ kḷiptīḥ çaṅset | prācyādidigvat pañcasaṃkhyopetatvāt, te devāḥ prāg akalpayann iti kḷiptidhātuçravaṇāc ca diçāṃ kḷiptitvam | tacchaṅsanena diça eva kalpayati | svaprayojanakshamāḥ karoti |

23. janakalpāḥ | yo 'nāktāksha ityādyāḥ shaḍ ṛico janakalpābhidhāḥ çaṅset |

25. indragāthāḥ | yad indrādo dāçarājña ityādyāḥ pañcarca indragāthābhidhāḥ çaṅset | Indro gāthyate kathyate yāsv ṛikshu tā indragāthāḥ | tābhir devā asurān abhigāya yoddhum ābhimukhyena prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāptā ity arthaḥ |

33.

1. kuntāpanāmakaṃ triṅçadṛicaṃ sūktaṃ vidhāyaitaçapralāpanāmakaṃ saptatisaṃkhyākam padasamūhaṃ vidhatte |

aitaçapralāpam | aitaçākhyena muninā dṛishṭā aitaçapralāpāḥ | ananvitānām arthānāṃ vacasāṃ saṃlāpaḥ pralāpaḥ | tam brāhmaṇācchaṅsī çaṅset |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhūtavān asi |

6. taṃ haike | tam aitaçapralāpam abhijñāḥ kecid yajñila atiçayena bahulaṃ çaṅsanti | tathā cāçvalāyana āha | saptatim padāny ashṭādaça vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kiraṇau dvāv ityādyāḥ shaḍ anushṭubhaḥ pravalhikāḥ | purā kilaitābhir ṛigbhir devā asurān pravalhyamanaskam priyam uktvā tatas tān asurān atikramyāgachan | pravalhanaṃ nirhṛidayaṃ sāntvavacanam iti Govindasvāmy[1]) uktavān |

1) ity uktavān die Hss. Govindasvāmin war der Verfasser eines

amanaḥpūrvakeṇa priyavacanena virodhino 'surān vañcayitvā tadīyadeçam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | ākāro 'trāvaçabdārthe vartate | ājñātum avajñātum ichā ājijñāsā | tām arhantīti tatsādhanībhūtā ṛica ājijñāsenyāḥ | ājñāyāsurāṇām avajñāṃ kṛitvety arthaḥ | anyat pūrvavad vyākhyeyam | ihetthā prāg apāg udag iti çākhāntarapaṭhitāç catasra ṛica ājijñāsenyāḥ |

19. pratirādham | sūtre bhug ity abhigata iti trīṇi padāni (Āçvalāyana 8, 3, 22) ityādinā yo mantra uktaḥ so 'yam pratirādhaḥ | virodhināṃ rādhaṃ samṛiddhim pratibadhnātīti pratirādhatvam | asurān pratirādhya tadīyāṃ samṛiddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akraṅsatetyādyanushṭup çākhāntarapaṭhitātivāda ity ucyate | virodhināṃ satkāram atilaṅghyādhikshepārūpo 'tivādaḥ | tatsāmarthyasādhanatvād ṛig apy ativāda ity ucyate | atyudyātikramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakāreṇāditya ha jaritar aṅgirobhyo dakshiṇām anayann iti saptadaça padāni (8, 3, 25) iti yo 'yam padasamūho 'bhihitaḥ sa devanīthaḥ | devalokanayanahetutvāt |

4. Aṅgirasām abhīshṭasyāpi svakīyārtvijyasyāṅgīkāre yuktiṃ darçayati |

yaçasā | yaḥ pumān ārtvijyena caraty, esha purusho yaçasaiva yukto 'bhyaiti | abhitaḥ saṃcarati | ārtvijyam atyantaṃ yaçaskaram ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya taṃ tadīyayāgam pratirundhed. yāgasya pratirodhaṃ kuryāt | sa pumān svakīyaṃ yaça eva pratirundhet | vināçayet | tasmāt kāraṇād ahaṃ na pratyarautsi | tadīyayajñasya pratirodhaṃ na kṛitavān asmi | kiṃtv ārtvijyam mayāṅgīkṛitam iti || tarhi kīdṛiçe vishaye parihartavyam ārtvijyam ity āçaṅkya parihārayogyaṃ vishayaṃ darçayati |

5. yadi tu | pūrvatrārtvijyam parihartum açakyam ity uktam | tadvailakshaṇyārthas tuçabdaḥ | yadi kathaṃcid asmād ārtvijyād apojjigāṅsed, apetyodgantum ichet | tadānīṃ yajñena svakīyena nimittabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dine cet tvaṃ yajñaṃ karishyasi, tasminn evāham api karishyāmīty uktvā tadārtvijyam parihartuṃ çakyam | ekakālīnasvakīyānushṭhānam ekam parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi kathaṃcid ayājyo yāgārthī purushaḥ çāstranishedhād yashṭum ayogyaḥ syāt, tādṛiçād ayājyāt purushāt svakīyam ārtvijyaṃ svayam apoditam | ça-

Commentars zum Aitareyabrāhmaṇa, der von Sāyaṇa in der Dhātuvṛitti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛiçe vishaye nāsty artvijyadoshaparihāra ity arthaḥ |

35.

2 tasmād āhuḥ | yasmād Angirobhir bhūrūpadakshiṇā sarvātmanā parityaktā, tasmād anye 'pi çāstrajñā evam āhuḥ | nivṛittadakshiṇāṃ kenāpi kāraṇena parityaktāṃ dakshiṇāṃ punar na pratigṛihṇīyāt | gobhūhiraṇyarūpyādidakshiṇām ṛitvigbhiḥ svīkṛitāṃ yadi kaṃcid doshaṃ dṛishṭvā parityajet | tadānīm punar api dravyalobhena tatpratigrahaṃ na kuryāt |

36.

1. atha tvam indra çarma riṇetyādyās tisro 'nushṭubho vidhatte | Āçvalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtiṃ vairiṇām aiçvaryaṃ chādayanti tiraskurvantīty udāhṛitā anushṭubho bhūtechadaḥ |

4. atha çākhāntare samāmnātā yad asyā aṅhubhedyā ityādyā ṛico vidhatte |

āhanasyāḥ | āhanasyaṃ strīpurushayoḥ parasparasaṃyogaḥ | tadvat prajotpattihetutvād ṛico 'py āhanasyāḥ |

8. vyāhanasyām | viçishṭamaithunayuktām |

14. asuraviçam | asuraviçam asuraprajāḥ sainyarūpā devān indrādīn abhilakshyodācarya, ullaṅghanarūpam ācaraṇaṃ kṛitvā tiraskṛityāsīt | devasamīpe 'vasthitāḥ |

15. athātra pra maṅhishṭhāyetyādinā prākṛitena vaikṛitena sambhūya çaṅsanaṃ vicārya pūrvottarapakshābhyāṃ niçcinoti | tad āhuḥ etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri çilpāni yāni santy, etāny evātra shashṭhe 'hany ukthāni pradhānaçastrāṇi | tathā sati sa pumān yadi prākṛitena pra maṅhishṭhāyety anena sambhūya çaṅset | tadānīṃ sa purusha eteshu pradhānaçastreshu kāmam phalam aparādhnuyāt | viçaṅsayet || evaṃ tarhi pra maṅhishṭhāyety etasminn aindre labhyaḥ kāmo 'tra na labhyetety āçaṅkyāha |

17. aindraḥ | brāhmaṇācchaṅsinā çaṅsitavyo yo 'yaṃ vṛishākapiḥ so 'yam aindraḥ | aitaçapralāpaç ca sarvachandaḥsthānīyaḥ | tathā sati pra maṅhishṭhāyetyādika indradevatāke jagatīchandaske yaḥ kāmo 'sti, sa kāmas tatra vṛishākapāv aitaçapralāpe ca prāpto bhavati | athāpi cedam ava drapsa ityādikaṃ sūktam aindrābārhaspatyam | tatratyāntimā paridhānīyā caindrābārhaspatyā | tatrobhayatrendranimittaḥ kāma upāpto bhavati | tasmāt kāraṇāt prākṛitam atra sambhūya na çaṅset |

Pañcikā VII.

1.

1. Āṣvalāyanaḥ satriṇāṃ dharmeshv evam āha | sutyāsu havir-ucchishṭabhakshā eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍāṣaḥ payasyeti teshāṃ yad-yat kāmayerans tat-tad upavigulphayeyuḥ (12, 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā havihṣeshasyādhikyena sampādanam upavigulphanam | evam bahuvidhān havihṣeshān bhakshān uktvā punar apy anta evam uvāca | api vānyatra siddhaṃ gārhapatye punar adhiṣrityopavratayeran | anyān vā pathyān bhakshān ā mūlaphalebhyaḥ | etena vartayeyuḥ paṣunā ca (12, 8, 39) iti | anyatra siddhaṃ gṛihe pakvam annam punar api gārhapatye sakṛid avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn bhakshān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā svīkuryuḥ | eteshu sutyādineshu saṃnihitena savanīyapaṣunā ca vartayeyuḥ | jīvanarūpāṃ vṛittiṃ sampādayeyuḥ | ity evaṃ savanīyapaṣurūpasya havishaḥ ṣeshabhakshaṇena satriṇāṃ jīvanam apy abhihitam | tasmin paṣau kasya ko vibhāga iti jijñāsāyāṃ tadvibhāgakathanam pratijānīte | athātaḥ etc. Āṣvalāyana 12, 9.

2. h a n ū | jihvayā sahitaṃ hanūdvayam prastotur bhāgaḥ | ṣyenākāraṃ vaksha udgātur bhāgaḥ | yaḥ kaṇṭho yaṣ ca kākudraḥ kākudaṃ tad ubhayam pratihartur bhāgaḥ | ṣroṇir ūrumūlaṃ tad ubhayaṃ dakshiṇasavyarūpaṃ krameṇa hotur brahmaṇo bhāgaḥ | ūrvadhobhāgaḥ sakthi | tac cobhayaṃ krameṇa maitrāvaruṇabrāhmaṇācchaṅsinor bhāgaḥ | dakshiṇāṅsena yuktaṃ dakshiṇapārṣvam adhvaryor bhāgaḥ | savyam pārṣvamātram upagātṛiṇām bhāgaḥ | savyo 'ṅsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayaṃ krameṇa neshṭṛipotror bhāgaḥ | ūrudvayaṃ krameṇāchāvākāgnīdhrayor bhāgaḥ | sakthiṣabdenādhobhāgasyābhihitatvād ūrdhvabhāga ūruṣabdena vivakshitaḥ | bāhudvayaṃ krameṇātreyasadasyayor bhāgaḥ | dorbāhuṣabdayor arthaikye 'py adhobhāgordhvabhāgābhyām bhedo drashṭavyaḥ | sadānukaṣabdau pūrvācāryair vyākhyātau | anūkam mutramastiḥ syāt sāsnety eke vadanti ca | sadaṃ tu pṛishṭhavaṅṣaḥ syād etad gṛihapater dvayam iti | yaḥ pumān gṛihapater vrataprado bhojanadāyī tasya dakshiṇau pādau bhāgaḥ | gṛihapater yā bhāryā tasyaiva vrataprado yaḥ pumāṅs tasyaiva savyau pādau bhāgaḥ | atra purovartinoḥ pādayor bāhutvenābhihitatvāt pāṣcātyāv eva pādaṣabdena vivakshitau | tatraikasminn api dakshiṇe pāde dvivacanam avayavāpeksham | evam itaratrāpi | yo 'yam oshṭhaḥ so 'yam anayor vratapradayoḥ sādhāraṇo bhāgo bhavati | tam bhāgaṃ gṛihapatir eva praṣiṅshyāt | tavāyam iti vibhajya pradadyāt | jāghanīm puchaṃ tām

patnībhyo 'haranti | dadyuḥ | tāç ca patnyas tāṃ jāghanīṃ brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandhyāḥ | maṇisadṛçā māṅsakhaṇḍā maṇikāḥ | ekasmin pārçve sthitā māṅsaçalākās tisraḥ kīkasāḥ | maṇikāḥ kīkasāç cety ubhayaṃ grāvastuto bhāgaḥ | itarapārçve sthitās tisraḥ kīkasāḥ | vaikartaḥ prauḍho māṅsakhaṇḍāḥ | tasyārdham pūrvoktakīkasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardhaṃ yaç ca hṛidayapārçvavartī klomaçabdābhidho māṅsakhaṇḍas, tad ubhayaṃ çamitur bhāgaḥ | ayaṃ çamitā yady abrāhmaṇaḥ syāt | tadā svena avikṛitaṃ tad ubhayam anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartvije dadyāt | çvaḥsutyeti nigadanāma | tāṃ cāgnīdhro brute | tathā cāçvalāyana āha | āgnīdhraḥ çvaḥsutyām prāha (6, 11, 16) iti | ajinaṃ carma tasyāgnīdhrasya bhāgaḥ | iḍā savanīyapaçoḥ sambandhī yo 'yam iḍābhāgaḥ, sa sarveshāṃ sādhāraṇaḥ | yadvā hotur asādhāraṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pākārthaṃ vahnāv adhiçrite sati, tathā sāṃnāyye darçapūrṇamāsārthe kshīre 'dhiçrite sati, tathā havishshu puroḍāçādishv adhiçriteshu yajamānasya maraṇe kiṃ prāyaçcittam iti praçnaḥ |

3. sarvahutāni | niḥçesheṇa yathā sarvāṇi hutāni bhavanti |

4. abhivānyavatsayāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt | vā gatigandhanayor iti dhātor abhipūrvasyābhivā iti rūpam | anyaç cāsau vatsaç cānyavatsaḥ | abhiprāpto 'nyavatso yasyā goḥ, seyam abhivānyavatsā | coshaṇādiprakāreṇa prasnutety arthaḥ [1]) |

6. evam eva | deçāntare mṛitasya pretasya çarīrāṇām asthyādipretāvayavānām āhartor āharaṇaparyantam enān āhavanīyādīn trīn agnīn ajasrān upaçamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi çarīrāṇi | yadi kathaṃcic charīrāṇy asthyādīni na vidyeran vinaçyeyus, tadā parṇaçaraḥ palāçavṛikshasya chinnān vṛintān shashṭyuttaraçatatrayasaṃkhyākān āhṛitya teshāṃ vṛintānāṃ sandhi purusharūpakam iva kṛitvā manushyasadṛiçaṃ kiṃcid rūpaṃ

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1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āçvalāyana 3, 10, 17, nur ist abhivananīyā statt abhijananīya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretaçarīrocitam prakāraṃ dahanapiṇḍadānādirūpaṃ kuryuḥ | atha tadānīṃ kṛitrimarūpadahanakāle enān āhavanīyādyagnīn çmaçāne nītvā samāhṛitais taiḥ palāçavṛintanirmitaiḥ çarīrāvayavaiḥ saṃsparçya saṃspṛishṭaṃ kṛitvodvāsayeyuḥ |

8. adhyardhaçatam | ānītānām palāçavṛintānām adhyardhaçatam adhikenārdhena pañcāçadrūpeṇa yuktaṃ çataṃ (150) kāye madhyaçarīrasthāne dadhyāt | paritaḥ prakshipet | pañcāçatsaṃkhyākānāṃ vṛintānāṃ samūharūpam pañcāçam | dvisaṃkhyāke dvipañcāçe | viṅçatisaṃkhyākānāṃ samūharūpaṃ viṅçam | dvipañcāçe viṅçe ca sakthinī dadhyāt | catvāriṅçadadhikena çatena (140) sakthidvayaṃ nishpādayed ity arthaḥ | pañcaviṅçatisaṃkhyākānāṃ samūharūpam pañcaviṅçam | dvisaṃkhyāke pañcavinçe te ūrū dadhyāt | pañcāçatsaṃkhyākair (50) vṛintair ūrudvayaṃ nishpādayed ity arthaḥ | evaṃ navatyadhikaçatadvaye gate (?) çeshaṃ saptatisaṃkhyākaṃ (nach dem Texte bleiben nur 20) çirasy upari kshipet |

4 [1].

1. yasya sāyaṃdugdham | darçapūrṇamāsayor dadhyarthaṃ sāyaṃkāle dugdham payaḥ sāṃnāyarūpaṃ keçakīṭādibhir dushyed, yaḥ kaçcid apahared vā | tadānīm paredyuḥ prātardugdham payo bhāgadvayaṃ kṛitvā tatraikabhāgaṃ tenātacya saṃskṛitya dadhisthānīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatye pākārthaṃ yad adhiçritaṃ, tad yadi kiṃcid amedhyaṃ yajñānarhaṃ keçakīṭādikam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvam apy agnihotrahavaṇyāṃ sruci sākalyena siktvā prāṅmukha udetyotthāyāhavanīyam prati gatvā tasminn etāṃ nityāṃ samidham ādadhyāt | athānantaram āhavanīyasyottarabhāge kiṃcid ushṇam bhasma tato niḥsārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bhasmana ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiçrita evāmedhyapāta etat prāyaçcittaṃ, kiṃ tarhi carūnnayanāvasthāyāṃ yady ekasminn unnīte yadi vā dvayor unnītayor amedhyapātas, tadānīm esha eva kalpaḥ prakāraḥ | unnayanaṃ nāmāgnihotrahavaṇyāṃ secanam | tat keçakīṭādidūshitam agnihotrahavaṇyām unnītaṃ yady apanetuṃ çaknuyāt | tadānīm etad dushṭaṃ niḥsicya niḥsārya sthālyām avasthitam adushṭaṃ kshīram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavaṇyām abhiparyāsicya, yathonnītī syād unnītī yena prakāreṇa bhavati tena prakāreṇa juhuyāt | adushṭaṃ dravyāntaram adhiçrayaṇādinā saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyaṃ gārhapatye pākārtham adhiçritaṃ sad yadi kadācit skandati skhalati | kshīrabindur adhaḥ patatīty arthaḥ | vishyandate | viçeshena syandanaṃ dāhādhikyena sthālīmukhasyopary udvamanam | tat skannaṃ vishyanditaṃ vā dravyaṃ dakshiṇena pāṇinā spṛishṭvā vakshyamāṇam mantraṃ japet |

6. tad āhuḥ | agnihotradravyaṃ gārhapatye 'dhiçritam pākād ūrdhvam ādāya prāṅmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīṃ tad dravyaṃ skhaleta yadvā bhraṅçeta | bindupatanaṃ skhalanam | sākalyena dravyapatanam bhraṅçaḥ | punar apy agnihotrasthālyā dravyaṃ grahītuṃ so 'dhvaryur yadi paçcimābhimukho nivṛitto bhavet, tadānīṃ svargaprāptaṃ yajamānaṃ tasmāl lokād āvartayet | ato nivṛittim akṛitvā skhalanabhraṅçadeça evopavishṭāyāsmā adhvaryave sthālīgatam agnihotradravyaçesham anye purushā āhareyuḥ | tasya dravyasya svīkāreṇādhvaryur yathonnītī syāt tathā juhuyāt | unnītam unnayanaṃ sthālīgatasya dravyasyāgnihotrahavaṇyāṃ caturvāram prakshepaḥ | catur unnayati (Tb. 2, 1. 3, 5) iti çrutatvāt | unnayanādisaṃskārapūrvakaṃ juhuyād ity arthaḥ |

7. tad āhuḥ | srug agnihotrahavaṇī | tadbhedo sruganantareṇa hutvā bhinnāṃ srucam āhavanīye prakshipet | tadānīṃ tadīyo daṇḍaḥ prācyām avasthitas, tadīyam pushkaram bilam pratīcyām avasthitaṃ yathā bhavati tathā prakshipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upaçāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ vihared ity esho 'nushṭhānakramaḥ | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaçānto vidyeta, tadānīṃ gārhapatyaç copaçāmyet | tatra tasya vaikalyasya parihārāya pakshāḥ pañcavidhāḥ sambhavanti | vidyamānam āhavanīyaṃ gārhapatyatayā sambhāvya tato 'pi pūrvadeça āhavanīyaṃ kartuṃ tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhared iti prathamaḥ pakshaḥ | tasmin pakshe yajamāna āyatanāt svakīyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agnim uddhared iti dvitīyaḥ pakshaḥ | tasmin dvitīyapakshe yajña esho 'surayajñasamānaḥ syāt | asurayajñaç ca çākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyaṃ | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadīyadosho 'pi tatraivāmnātaḥ |

bhadrā bhūtvā parā bhavishyantîti || gārhapatyārtham agnimathanaṃ kartavyam iti tṛitîyaḥ pakshaḥ | tadānîṃ vidyamāna āhavanîye tadvirodhino 'gnyantarasya mathanād yajamānasya çatrum utpādayet | punarādhānaṃ kartuṃ vidyamānam āhavanîyam anugamayed, upaçamayed, iti caturthaḥ pakshaḥ | tasmin pakshe vidyamānasya vināçanāt prāṇo yajamānam parityajet | āhavanîyagatam bhasmasahitaṃ sarvam apy agniṃ kasmiṅçcit pātre prakshipya nîtvā ¹) gārhapatyasthāne prakshipyānantaraṃ tato gārhapatyāt prāñcam āhavanîyam uddhared iti pañcamaḥ pakshaḥ | asmin pakshe doshābhāvāt saiva prāyaçcittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātar āhavanîye 'gnau sthita eva sati punar api gārhapatyāgniṃ ya uddhareyus | tadānîm uddhṛitasyāgneḥ prakshepāt pûrvam eva vidyamānasyāgner darçane tam pûrvaṃ vidyamānam agnim udûhya tasmād āhavanîyasthānād uddhṛitya tasmin sthāne punar aparam idānîm ānîtam agniṃ nidadhyāt | yad yadi tu vidyamānaṃ nānupaçyet, tadānîṃ te yājyānuvākye kuryāt |

2. tad āhuḥ | agnyuddharaṇād ûrdhvaṃ vyavasthitayor āhavanîyagārhapatyayoḥ sator yadi gārhapatyagato 'ngāra āhavanîye pramādāt patet | āhavanîyagato vā gārhapatye patet | so 'yam mithaḥ saṃsargaḥ |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa kadācit pramādena pravṛiddho grāmagatāni gṛihāṇi dahann agnihotraçālāgatān āhavanîyādîn agnîn samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. çavāgninā | pretadahanāya pravṛitto 'gniḥ çavāgniḥ |

4. tad āhuḥ | dāvāgnir araṇyād āgatyāgnihotraçālāṃ dahann āhavanîyādîn yadā samyag dahati | tadānîṃ taddahanāt pûrvam evāgnîn araṇî dvayor araṇyoḥ saha samāropayed eva | tadaçaktau gārhapatyāhavanîyād ulmukam mokshayet | sahasolmukam ādāya parito gacchet | samāropaṇaṃ volmukamokshaṇaṃ veti pakshadvayasyāgnidāhatvarayā yadā na çaktis, tadā saṃvargaguṇayukto 'gniḥ puroḍāçadevatā |

8.

2. avratyam | vratavíruddhaṃ nishiddhācaraṇam avratyaṃ divāsvāpādikam āpadyeta prāpnuyāt |

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1) Randbemerkung in Aa: dakshiṇena vihāraṃ nîtveti Vṛittikṛit.

9.

1. tad āhuḥ | griheshu navadhānye samāgate saty āgrayaṇeshṭiṃ kritvā paçcān navānnam bhoktavyam | tasyā ishṭer akaraṇe vaiçvānaraguṇayukto 'gniḥ puroḍāçadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāçanishpādakam kapālaṃ yadi naçyet |

7. jīve | āhitāgniḥ svasmiñ jīvaty eva svakīyamaraṇaçabdaṃ yadā dveshimukhāc chriṇuyāt |

9. apatnīkaḥ | purushe jīvati sati yadā bhāryā mriyate, tadānīm āhitair agnibhir bhāryādāha ity ekaḥ pakshaḥ | tathā ca Manuḥ | bhāryāyai pūrvamāriṇyai dattvāgnīn antyakarmaṇi | punar dārakriyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | āhitebhyo 'gnibhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāçvalāyanaḥ | āhāryeṇānāhitāgnim | patnīṃ ca (6, 10, 9) iti | Bhāradvājo 'py āha | nirmanthyena patnīm iti | asmin pakshe punar api vivāhecchārahitatvād ayam apatnīka eva vartate | so 'gnihotram āhared anutishṭhen, na veti | plutidvayaṃ vicārārtham |

11. anaddhāpurushaḥ | addheti satyanāma | tadvaiparītyād anritaḥ purusho 'naddhāpurushaḥ | ananushṭhānenānrito bhaved ity arthaḥ |

15. yajet | apatnīko 'pi pumān sautrāmaṇyāṃ yajet | sautrāmaṇīyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyādhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraçankāyāṃ tadvyāvrittyartham asomapa ity ucyate | yathā patnīrahito 'pi mātre pitre vāsanācchādanādikaṃ dadāti. tadvad agnihotram api kuryād iti çeshaḥ | atra hetur anriṇārthād [1]) iti | riṇaparihāranimittam | tathā ca çākhāntare çrūyate | yājamāno vai brāhmaṇas tribhir riṇavā jāyate: brahmacaryeṇarshibhyo, yajñena devebhyaḥ, prajayā pitribhya. esha vā anriṇo yaḥ putrī yajvā brahmacārivāsī (Ts. 6, 3, 10, 5) iti | anenaivābhiprāyeṇa çrutiḥ çruter yajeti vacanam asti | yaja devān adhīshva vedān prajām utpādayeti çākhāntare vacanam asti | tasmād vacanād anushṭhānapaksha eva yukta iti gāthāyā arthaḥ | tathā ca Vishṇuḥ smarati | mritāyām api bhāryāyāṃ vaidikaṃ na tyajed dvijaḥ | upādhināpi tat karma yāvajjīvaṃ samāpayed iti [2]) | upādhiḥ kuçamayādipatnīkalpanā | tathā ca smrityantaram | anye kuçamayīṃ patnīṃ kritvā tu grihamedhinaḥ | agnihotram upāsante yāvajjīvam anuvratā iti | tathā ca Maitrāyaṇīyaçrutir apy āmnāyate | yas tu svair

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1) Ein Glossem für anriṇī.

2) Commentar zu Kātyāyana çr. 2, 5, 18 mit der besseren Lesart: vaidikāgnīn na hi tyajet.

agnibhir bhāryāṃ saṃskaroti kathaṃ cana | asau mṛitaḥ strī bhavati strī caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakīyān agnīn avasthāpyāgnihotram āharet |

16. tasmāt | ṛiṇāpakaraṇārthī dosharāhityāt saumyaḥ | tādṛiçam avaçyam agnihotrādy anushṭhāpayet | granthāntare | mṛitastrīḥ katicitkālaṃ karmātīto bhaved yadi | ashṭau gā vātha goyugmaṃ dattvā bhāryāṃ samudvahet || virakto vā vayo'tīto kathaṃcin nodvahed yadi | bhāryāṃ svarṇamayīṃ kṛitvā kauçīṃ vādhānam ācared iti |

10.

1. ata ūrdhvaṃ khaṇḍadvayaṃ deçaviçesheṇa kecid āmananti, kecin nāmananti | ata eva pūrve nibandhakārāḥ pāṭharahitadeçānusāreṇa tadvyākhyānam upekshitavantaḥ | asmābhis tu pāṭhopetadeçānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten erklärt.

11.

1. tad āhuḥ | tat tasminn ishṭyanushṭhānavishaye brahmavādina evam āhuḥ | yaḥ ko 'py anushṭhātā darçapūrṇamāsayor upavāsaṃ kuryāt | yāgarūpaṃ vrataṃ niçcitya gārhapatyādyagnisamīpe yo vāsaḥ sa upavāsaḥ | yadvā | devā asya yajñasya samīpe vasantīty evaṃ tadīyo 'nushṭhānasaṃkalpa upavāsaḥ | agnyupastaraṇādinā tadīyo 'nushṭhānaniçcayo 'vagantavyaḥ | ata eva çākhāntare çrūyate | upāsmiñ chvo yakshyamāṇe devatā vasanti ya evaṃ vidvān agnim upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviçeshasvīkārarūpavratarahitasya havir devā naivāçnanti | tasmāt kāraṇād uta memamapi havir devā açnīyur ity abhipretya niyamaṃ svīkṛityāgnisamīpa upavaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre vā çeta iti | yadvā | grāmyāçanaparityāga upavāsaḥ | tat parityajyāraṇyāçanarūpaṃ niyamaṃ svīkuryāt | ata eva çākhāntarīyā āhuḥ | yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyāçnāti tenāraṇyān, yad anāçvān upavaset pitṛidevatyaḥ syād. āraṇyasyāçnāti (Ts. 1, 6, 7, 3) iti || atropavāsatithivishaye çākhābhedavacanam āçritya vikalpaṃ darçayati |

2. pūrvām | khaṇḍatithivaçād yadā dinadvaye paurṇamāsī tithiḥ sampadyate | tadānīm pūrvām paurṇamāsīm upavaset, pūrvadina upavāsaṃ kṛitvā paredyur yajeteti sāmaçākhāpravartakasya Paiñger maharsher matam | uttarām paurṇamāsīm upavased, uttarasmin dina upavāsaṃ kṛitvā tato 'pi paredyur yajetety ṛikçākhāpravartakasya Kaushītakimaharsher matam | etad eva matadvayam upajīvya smārtā evaṃ varṇayanti | parvapratipadoḥ saṃdhir madhyāhne pūrvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataç

cet pare 'hāishṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsīdvayasadbhāve vivaditavyam | anumatirākāçabdābhyām paurṇamāsībhedasya sarvatra vyavahṛitatvāt | tayoḥ svarūpam abhidhānakāra āha | kalāhīne sānumatiḥ pūrṇe rākā niçākara iti | caturdaçīsaṃyogāc candramasi kalāhīne saty anumatir ity ucyate | tatsaṃyogābhāvena candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsīnyāyam amāvāsyāyām api darçayati |

3. yā pūrvā | atrāpi caturdaçīyogāc candradarçane saty amāvāsyā sinīvāly ucyate | tadyogarāhityena candradarçanābhāvo kuhūr iti | tad apy abhidhānakāreṇoktam | sā dṛishṭenduḥ sinīvālī sā nashṭendukalā kuhūr iti | atrāpy upavāsayāganirṇaye matabhedaḥ pūrvavad drashṭavyaḥ || atra pūrvottarabhāgavinirṇayāya karmopayoginyās titheḥ svarūpaṃ darçayati |

4. yām | amāvāsyām paurṇamāsīṃ vā yām pariprāpya sūryo 'stamiyāt | tathā yām abhilakshya sūrya udiyāt | seyam udayāstamayavyāpinī karmopayuktā tithiḥ | tādṛiçyāṃ tithāv udayāstamayor madhye pūrvottarābhyāṃ caturdaçīpratipadbhyām miçraṇe sati parvaṇo dvaividhyam bhavati | tasmin dvaividhye pūrvoktamatadvayaṃ drashṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paiṅgimatasyopasaṃhāraḥ | amāvāsyādine purastāt pūrvasyāṃ diçi candramasam anirjñāya, çāstramārgeṇa candram adṛishṭvā, candrodayo na bhavishyatīti niçcitya yad upaity upavasati prārabhata iti yad asti, yad yajate paredyur yāgaṃ karotīti yad asti | tenopavāsena yāgena cottarām-uttarām [1]) āgāmipakshagatām paurṇamāsīm amāvāsyāṃ copavaset | uttarāṃy upavāsadinād uttareshu dineshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiço bhavati | taṃ somam anu sarvam api daivataṃ tṛipyatīti çeshaḥ | yo 'yaṃ candramā asty, etad devasomam | devānām apekshitaṃ somadravyasadṛiçaṃ vastu | yasmāc candramaṇḍalaṃ devānām priyaṃ, tasmān maṇḍalaṃ sāmpūrṇam abhilakshyottarām paurṇamāsīm upavaset iti kaushītakimatasyopasaṃhāraḥ |

12.

1. tad āhuḥ | sāyaṃkāla ādityasyāstamayāt purāgnihotrārthaṃ gārhapatyād agnim uddharet | prātaḥkāle tu sūryodayāt puroddhared ity āmnātam | evaṃ sati yasyāgnihotriṇo 'nuddhṛitam agnim abhilakshyāditya udiyād vāstamiyād vā | agnyuddharaṇāt prāg evodayāstamayau bhavata ity arthaḥ | athavā svasvakāle praṇīto 'gnir āhavanīyadeçe sthitvā homāt pūrvam upaçāmyet | teshu trishu vishayeshu prāyaçcittam pṛichate |

1) tena somaṃ krīṇanti fehlt in Sāyaṇas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakshiṇāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam | ishṭer ādāv anvādhānakāle dakshiṇāgner abhijvalanaṃ kuryān na veti |

13.

6. çaçvat | tathā ca Baudhāyana āha | pud iti narakasyākhyā duḥkhaṃ ca narakaṃ viduḥ | putas trāṇāt tataḥ putram ihecchanti paratra ceti |

tasmāt sa putra irāvaty annayuktātitāriṇī nadīsamudrāder atitaraṇahetur naur iti çeshaḥ |

7. kiṃ nu | atra malājinaçmaçrutapaḥçabdair āçramacatushṭayaṃ vivakshitam | malarūpābhyāṃ çukraçoṇitābhyāṃ saṃyogān malaçabdena gārhasthyaṃ vivakshitam | kṛishṇājinasaṃyogād ajinaçabdena brahmacaryaṃ vivakshitam | kshaurakarmarāhityāc chmaçruçabdena vānaprasthyaṃ vivakshitam | indriyaniyamasadbhāvāt tapaḥçabdena pārivrājyaṃ vivakshitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni nindāvākyāni avadāḥ | tair vākyair nodyate na kathyata ity avadāvadaḥ | evam praghaṭṭena tena kathyata iti | avadāvado dosharāhityān nindānarha ity arthaḥ | tādṛiço loko bhogahetuḥ putraḥ |

8. kṛipaṇam | duhitā [1]) ha putrīti kṛipaṇaṃ kevaladuḥkhakāritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkhakārikā sampradānasamaye 'rthahārikā | yauvane 'pi bahudoshakārikā dārikā hṛidayadārikā pitur iti |

10. abhūtiḥ | kiṃcaishā bhūtyabhūtiçabdābhyām abhidhīyate | bhavaty asyām putrarūpeṇa patir ity eshā bhūtiçabdavācyā | retorūpeṇāgatyāsyām putrarūpeṇa bhavatīty ābhūtiçabdavācyā [2]) |

14. iti ha | iti hānenaiva prakāreṇāsmai tasmai Hariçcandrāyākhyāyottaram abhidhāyāvasthita iti çeshaḥ |

14.

3. nirdaçaḥ | nirgatāny āçaucadināni daçasaṃkhyākāni yasmāt paçoḥ so 'yaṃ nirdaçaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena gṛihītasya Hariçcandrasyodaraṃ jajñe | jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

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1) duhitā im Text zweisilbig.

2) Das Metrum erfordert ābhūtir eshā abhūtiḥ.

nānā | ā samantāc chrānta āşrāntaḥ | sarvatra paryaṭanena şrāntim prāptaḥ | tadviparīto 'nāşrānta, ekatraiva nivāsaşīlaḥ | tādṛişāya tadvidhasya purushasya şrīḥ sampan nāsti | yadvā nāneti padachedaḥ | şrāntāya sarvatra paryaṭanena şrāntasya nānā şrīr bahuvidhā sampad asti [1]) |

2. bhushṇuḥ | bhūshṇur vardhishṇuḥ phalagrahir ārogyarūpaphalayukto bhavati |

5. şremāṇam | şreshṭhatvaṃ jagadvandyatvam |

8. tasmā etam | tasmai Harişcandrāya kartavyatvena rājasūyam upadideşa | sa Harişcandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhya ekāhaḥ somayāgas, tasmiṅs tam enaṃ Şunaḥşepam purusham paşum ālebhe | savanīyapaşutvenālabdhuṃ nişcitavān |

16.

1. „tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge taṃ Şunaḥşepaṃ savanīyapaşutvenopākṛitavān | barhiryuktayā plakshaşākhayā mantrapuraḥsaraṃ samupaspṛişya svīkāra upākaraṇam | tata ūrdhvaṃ yūpabandhanaṃ niyojanam |

„niniyoja | dhātor dvirbhāvam parityajyopasargasya dvirbhāvaş chāndasaḥ |

2. āprītāya | āprīsaṃjñitābhir ekādaşabhiḥ prayājayājyābhir yad yajanaṃ tad āprīṇaṇam | darbharūpeṇolmukena triḥ pradakshiṇīkaraṇaṃ tat paryagnīkaraṇam |

6. ata uttarābhiḥ | nahī te kshatram ityādyāḥ sūktaşeshabhūtā daşarcaḥ | yac cid dhi te vişa ityādikam ekaviṅşatyṛicaṃ sūktam | ity evam ekatriṅşatsaṃkhyā drashṭavyā |

7. dvāviṅşatyā | vasishvā hityādikaṃ daşarcaṃ sūktam | aşvaṃ na tvetyādikaṃ trayodaşarcaṃ sūktam | tatrāntyām parityajya vasishvasūktadvayagatā ṛico dvāviṅşatisaṃkhyākāḥ |

9. ojishṭhaḥ | ojobalādişabdāḥ pūrvācāryair evaṃ vyākhyātāḥ | ojo dīptir balaṃ dākshyam prasabhyakaraṇaṃ sahaḥ | sajanaḥ san, pārayishṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āşvināv aşvāvatyety anena tṛicenāşvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras tṛicaḥ |

17.

1. tam ṛitvijaḥ | devatānugrahayuktaṃ taṃ Şunaḥşepaṃ vi-

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1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

çvâmitrâdayaḥ sarva ṛitvija evam ûcuḥ | he Çunaḥçepa tvaṃ no 'smâkam asyâhno 'bhishecanîyâkhyasya saṃsthâṃ samâptim adhigacha | prâpnuhi | anushṭhâpayety arthaḥ | tair evam ukte saty anantaraṃ Çunaḥçepa etam abhishecanîyâkhyaṃ somayâgam añjaḥsavaṃ dadarça | añjasâ ṛijumârgeṇa savaḥ somâbhishavo yasmin yâge so 'ñjaḥsavaḥ | tâdṛiçam prayogaprakâraṃ niçcitavân | niçcitya ca taṃ somaṃ yac cid dhity âdibhiç catasṛibhir ṛigbhir abhishutavân | athainam abhishutaṃ somam etayoc chishṭaṃ camvor ity ṛicâ droṇakalaçam abhilakshyâvaninâya | droṇakalaçe prakshiptavân | athânantaraṃ asmin Hariçcandre 'nvârabdhe çunaḥçepadeham upaspṛishṭavati saty uktâbhya ṛigbhyaḥ pûrvâbhir yatra grâvetyâdibhiç catasṛibhir ṛigbhir svâhâkârasahitâbhiḥ somaṃ juhavâṃ cakâra | yatra grâvetyâdikaṃ sûktaṃ navarcam | tatra yac cid dhiti pañcamî | tâm ârabhya catasṛibhir ṛigbhir abhishavaḥ | uc chishṭam ityâdikâ navamî | tayâ droṇakalaçe prakshepaḥ | yatra grâvetyâdibhiç catasṛibhir homa ity evaṃ kṛitsnasya sûktasya viniyogaḥ | atha homânantaram eva kartavyam avabhṛitham abhilakshyâvaninâya | sarvam avabhṛithasâdhanaṃ taddeçe nîtvâ tvaṃ no agna ityâdikâbhyâm ṛigbhyâm apsv avabhṛitayâgaṃ kṛitavân | atha tathâ kṛitvâ tata ûrdhvam enam âhavanîyam agniṃ çunaç cid ityâdinopasthâpayâṃ cakâra | Hariçcandram upasthâne prerayâm âsa | so 'yam añjaḥsavaḥ | ishṭipaçusâṃkaryam antareṇâñjasâ ṛijumârgeṇânushṭhitatvât |

5. tvaṃ vehi | tvaṃ vâ tvam eva Viçvâmitrâd apagataḥ sann ihi | asmadgṛihe gacha | tvadîyamâtâ câhaṃ cobhav âvâṃ vihvayâvahai | viçeshenâhvânaṃ karavâvahai |[1])

6. sa vai | Viçvâmitreṇaivam bodhitaḥ Çunaḥçepaḥ punar api gâthayâ Viçvâmitram praty evaṃ uvâca | ayaṃ Viçvâmitro janmanâ kshatriyaḥ san svakîyena tapomahimnâ brâhmaṇyam prâptavân ity evaṃ tadvṛittântaṃ sûcayituṃ he râjaputreti sambodhitavân | sa vai tathâvidho râjajâtîya eva san yathâ yena prakâreṇa no 'smâbhiḥ sarvair â samantâj jñapayâ, brâhmaṇatvena jñâyase | tathaivâsmadvishaye 'pi tvaṃ vada | kathaṃ vaditavyam iti | tad ucyate | aham idânîm Âṅgiraso 'ṅgirogotraḥ sans tatparityâgena tava putratvaṃ yenaiva prakâreṇopeyâṃ, tathaivânugṛihâṇeti çeshaḥ | etadvâkyâbhiprâyaḥ pûrvaiḥ saṃkshipya darçitaḥ | purâtmânaṃ nṛipaṃ vipra [2]) tapasâ kṛitavân asi | evam Âṅgirasam mâ tvaṃ Vaiçvâmitram ṛishe kurv iti |

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1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben oder Gehen uns besprechen.

2) nṛipa vipram purâtmânam?

daivam | me mahyam Viçvāmitrāya daivam devaiḥ prasannair dattam dāyam putratvarūpalābham upeyāḥ | prāpnuhi |

7. samjñānāneshu | samjñānāneshu madvishayaikamatyam prāpteshu tvadīyaputreshu sarvo 'pi mām brūyāt | jyeshṭhabhrātṛitvena vyavaharatu | Ich vermuthe: samjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmākam sadvivācanam sanmārgasya viçeshato 'dhyāpanam, karishyatīti çeshaḥ |

7. yushmāñç ca | me madīyam dāyam dhanam yushmāñç copetā | prāpsyati | cakārād Devarātam ca | yām u ca yām api kāmcid vedaçāstrādirūpām vidyām vidmasi vayam jānīmaḥ, sāpi yushmān upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für yushmāñç ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santaḥ | sarāti ist ein nach der Analogie von arāti geschmiedetes Wort und bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādyā ni dhārayetyantāḥ saptādhikanavatisamkhyākā ṛicaḥ | tvam naḥ, sa tvam ityādikās tisra ṛicaḥ | evam ṛicām çatam | paraḥçabdo 'dhikavācī | pūrvoktād ṛikçatāt paro 'dhikā ekatriñçatsamkhyākā yam nv imam ityādyā gāthā yasminn ākhyāne, tat parariksatagātham |

12. hiraṇyakaçipau | hotā yadopākhyānam kathayati | tadānīm hiraṇyakaçipau suvarṇanirmitasūtrair nishpādite kaçipau sa hotopaviçet | tadākhyānamadhye 'dhvaryuç ca hiraṇyakaçipāv āsīno vakshyamāṇam pratigaram brūyāt |

14. yo rājā | tasmād ayajamāno 'pi rājasūyakraturahito 'pi rājā vijitī yadi vijayopetaḥ syāt, tadānīm etac chaunaḥçepam ākhyānam ākhyāpayet | Vgl. Āçvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena çākhāntare çrūyante | sphyaç ca kapālāni cāgnihotrahavaṇī çūrpam ca kṛishṇājinam ca çamyā colūkhalam ca musalam ca dṛishac copalā caitāni vai daça yajñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyudhāni |

20.

1. athātaḥ | atha kshatriyasya yajñecchānantaram yato devayajanam apekshitam, ataḥ kāraṇād devayajanasyaiva | devā ījyante ya-

smin deçe sa devayajanaḥ | tasyaiva yāc̃ño yācanam abhidhīyata iti çeshaḥ |

4. sa yat | Ādityo yad yadi tatra tadānīm anena rājñā yācitaḥ sann uttarāṃ yatra svayaṃ tishṭhati tasmād anantarabhāvinīṃ diçam prati sarpati gachati | tadānīṃ tat tena sarpanenoṃ tathā dadāmīty uttaram āha | brūte |

21.

1. athātaḥ | atha devayajananiçcayānantaraṃ yasmād anushṭheyasyeshṭāpūrtasyāparijyānir vināçābhāvo 'pekshitaḥ | ataḥ kāraṇād yajamānasya kshatriyasya rājña ishṭāpūrtāparijyānisaṃjñako homo 'bhidhīyata iti çeshaḥ | ishṭāpūrtaçabdārthaḥ pūrvācāryair darçitaḥ | varṇāçramānvayī dharma ishṭam pūrtam athetarat | prapātaṭākādirūpaṃ tac ca sarvatra dṛiçyate | smārtam pūrtaṃ çrautam ishṭam iti kecid ihocira iti |

3. anubandhyāyai | anūbandhyākhyapaçoḥ sambandhīni yāni trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 6, 2, 9—11) samishṭayajūṅshi santi, teshām uparishṭāj juhuyād iti çeshaḥ |

22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne saujātanāmakaḥ kaçcid ṛishiḥ, sa cārāḍhanāmakasya putra, evam uvāca | katham iti | tad ucyate | ete vakshyamāṇe āhutī iti yad asti, tad etad ajītapunarvaṇyaṃ vai | nashṭam aprāptaṃ vā yad vastu tad etad ajītam | tasya punar api vananaṃ sādhanam prāptikāraṇam ajītapunarvaṇyam | vakshyamāṇam āhutidvayam etannāmakam ity arthaḥ | iti yad etat Saujātasya mataṃ, tad eva yathetyādinā praçasyate | yaḥ pumān itaḥ saujatavākyānuçāsanam upadishṭam anushṭhānaṃ kuryāt, sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa siddham phalam uddiçyaite kuryāt | tadanushṭhānena kāmyamānam phalaṃ sidhyati | tasmāt kāraṇād ime evāhutī juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā tat-tad ity evam etad evānushṭhānam udāharanti | pūjārthā sānunāsikaplutiḥ |

25.

1. athātaḥ | atha dīkshānantaraṃ devānāṃ manushyāṇāṃ cāgre yaiā etadīyadīkshā kathanīyā, ataḥ kāraṇād dīkshāyā āvedanasya prakaṭīkaraṇasyaiva kaçcin nirṇaya ucyate | tat tasminn āvedane saṃdihānā brahmavādinaḥ praçnam āhuḥ | brāhmaṇasya dīkshāyā ūrdhvam adīkshishṭāyam brāhmaṇa iti mantreṇa dīkshā prakhyāpanīyā | tathā ca Taittirīyā āmananti | adīkshishṭāyam brāhmaṇa iti trir upāṅśv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainaṃ devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dîkshāvedane kim asmin mantre brāhmaṇaçabdaḥ kshatriyaparatvenohaniya, āho svid avikṛita eva paṭhaniya iti praçnābhiprāyaḥ || tatrottaram āha |

2. yathaivaitat | atra çabdo nohitavyaḥ | avikṛita eva brāhmaṇaçabdaḥ kshatriyadîkshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pekshitas, tadānim purohitasya brāhmaṇasya sambandhinārsheyeṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavaiçyayor api brāhmaṇaçabdenāvedanaṃ darçayati | adîkshishṭāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napteti | brāhmaṇo vā esha yo dîkshate, tasmād rājanyavaiçyā api brāhmaṇa ity anuvedayatiti | Āçvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga ṛitvigviçeshāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇiyaḥ |

4. purohitāyatanam | ṛitvigrūpo brahmeti yad asty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty eshḥa kshatriyasyārdhātmo ha vai | ardhadeha eva | u ha vā iti nipātasamūho 'vadhāraṇārthaḥ | ardhaçarîrasthānîyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakshite sati parokshoṇaiva vyavadhānenaiva prāçitarūpam prāçitasādṛiçyam prāpnoty eva | ahaçabda upaçabdaç ca militvāvadhāraṇārthau | asya kshatriyasya pratyaksham avyavadhānena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyavadhānena bhakshitatvād yajñāntarāyo na bhavishyati | svamukhena bhakshaṇābhāvād ayam pāpîyān api na bhavishyati |

5. yajñaḥ | yo brahmāsty esha pratyaksham avyavadhānaṃ yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādhakatvāt | kiṃca brahmaṇy eva sarvo yajñaḥ pratishṭhitaḥ | vedatrayavaikulyaparihartṛitvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmiṃç ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evaṃ sati tat tena bhāgaprāçanena yajña eva brahmarūpe bhāgarūpaṃ yajñam apyatyarjanti | samyak prakshipanti | tatra dṛishṭāntaḥ | yathā loke 'psu prakshiptā āpa ekatvena saṃsṛijyante | yathā vāgnau prakshiptam agnim ekîbhūtam paçyāmaḥ | tathā tad vai brahmaṇā prāçitaṃ havir nātiricyate | atiriktaṃ na bhavati | kiṃtu yajñarūpeṇa brahmaṇā sahaikîbhavati | tad ekîbhūtaṃ havir enaṃ kshatriyaṃ na hinasti | na bādhate | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇiyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyaṃ svakîyena vākyena pratyavadhît | so 'yam pratighāto na yuktaḥ | tathā ca-

pastambaḥ smarati | vākyena vākyasya pratighātam ācāryasya varjayec chreyasāṃ ca (2, 2, 5. 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekaḥ | tatra heyān bhakshān darçayati |

trayāṇām | heyānāṃ trayāṇām madhye bhaksham ekaṃ kshatriyasya tavānabhijñā ṛitvija āharishyanti | kam bhaksham ity āçaṅkya somaṃ vā dadhi vā jalaṃ vety uktam || tatra somapakshe doshaṃ darçayati |

2. sa yadi | so 'nabhijña ṛitvig yadi te Viçvaṃtarasya kshatriyasya somam bhaksham, ahared iti çeshaḥ | sa somo brāhmaṇānāṃ yogyo bhakshaḥ | tena bhaksheṇa brāhmaṇāñ jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñaḥ prajāyāṃ saṃtatau brāhmaṇakalpa īshadasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa çauryeṇa rahitatvāt tasya brāhmaṇasadṛiçatvam | sa ca putro brāhmaṇavad vakshyamāṇaguṇacatushṭayopeto bhavati | ādānam pratigrahaḥ | tacchīla ādāyī | pratigrahaç ca brāhmaṇaguṇaḥ | ṛitvig bhūtvā somam ā samantāt pāyayatīty āpāyī | tad etad yājanam api brāhmaṇaguṇaḥ | avasam annam | tasya sambandhi yācanam āvasaḥ | tam āvasam eti prāpnotīty āvasāyī | paragṛihe sadā bhojanayācanam api brāhmaṇaguṇaḥ | kāmam ichām anatikramya yathākāmam | tadanusāreṇa prayāpyo nirvāsayituṃ çakyaḥ | kshatriyavaiçyādivac chauryadhanādyabhāvād yaḥ ko 'py āgatya durbalam brāhmaṇaṃ tadgṛihāt tadīyagrāmād vā nishkāsayitum icchati. tadānīm ayam brāhmaṇo durbalatvāt tena niḥsārayituṃ çakyate | evam ete catvāro dharmā brāhmaṇaguṇāḥ | somam bhakshayato rājña etadguṇakaḥ putro jāyate | kiṃca yadā pramādāt kshatriyāya pāpaṃ kshatriyasya kiṃcin nishiddhācaraṇam bhavati | tadānīṃ tena pāpena tasya kshatriyasya prajāyāṃ saṃtatau brāhmaṇakalpaḥ çauryarāhityādinā brāhmaṇasadṛiçaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ çauryādiguṇarahitam brāhmaṇyam prāptum īçvaraḥ samartho bhavati | sa brāhmaṇasadṛiçaḥ kshatriyaputro brāhmaṇabandhavena brāhmaṇānāṃ kramabandhutvena brāhmaṇocitayācanādinā jijyūshitaḥ | jīvitum ishṭaḥ | nīcarūpadainyavṛittyā jīvitum pravṛitto bhavatīty arthaḥ |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā dadhno vaiçyabhakshatvāt tena vaiçyān prīṇayishyasi | tava saṃtatau vaiçyasamānaḥ putra ājanishyate | vaiçyaç ca bāṇijyaṃ kurvann anyasya rājño balikṛid balim pūjāṃ karoti | karam prayacchatīty arthaḥ | ata evānyasya rājña ādyo bhakshyaḥ | adhīno bhavatīty arthaḥ | ta-

sya rājñaḥ kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati | jyā abhibhava iti dhatuḥ | ta ete karapradānaparādhīnatvatiraskāryatvākhyā vaiçyaguṇāḥ |

4. atha yadi | yadi te kshatriyasya kaçcid ṛitvig apo jalam bhaksham āharet | tadānīṃ sa jalātmakaḥ çūdrāṇām bhakshaḥ | tena bhakshena çūdrān prīṇayishyasi | tatas tava saṃtatau çūdrasadṛiçaḥ putra utpadyate | çūdraç cānyasyottamavarṇatrayasya preshyaḥ preshaṇīyo bhṛityo bhavati | tathā kāmotthāpyaḥ | madhyarātrādau yadā kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyaṃ kāmam ichām anatikramya vadhyaḥ, kupitena svāminā tāḍyo bhavati | ta ete çūdraguṇāḥ |

30.

2. athāsya | atha heyabhakshakathanānantaram upādeyo bhakshaḥ kathyata iti çeshaḥ | asya rājña eva vakshyamāṇaḥ svo bhakshaḥ | ko 'sāv iti | so 'bhidhīyate | nyagrodhasyāvarodhāḥ çākhābhyo 'vāṅmukhatvena prarohanto mūlaviçeshāḥ | tathaivodumbarāçvatthaplakshākhyānāṃ vṛikshāṇām phalāni ca | tāni sarvāṇy abhishuṇuyāt | abhishutya ca teshāṃ rasam bhakshayet |

31.

2. purodhayā | purodhayaiva purohitadvāreṇa dīkshayaiva dīkshārūpasaṃskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhmaṇyasya saṃpāditatvād iti çeshaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | viçesheṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny asya rājño 'rthe somakrayāt pūrvam upakḷiptāni saṃpāditāni bhavanti | tata ūrdhvaṃ somakrayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva prakāreṇaupavasathyadināt pūrvam prativeçaiḥ prasiddhaiḥ kriyāviçeshaiç caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshyamāṇāni carmādīny upakalpayet | yasmiñç carmaṇi somo 'bhishūyate tac carmādhishavaṇākhyam | yayoḥ phalakayor abhishūyate te phalake adhishavaṇasaṃjñake | droṇakalaçaḥ prauḍhadārupātram | daçāpavitraṃ vastram | adrayo 'bhishavaṇārthā grāvāṇaḥ | pūtabhṛidādhavanīyau pātraviçeshau | sthālī kumbhaḥ | udañcanam unnayanapātram | camaso bhakshārthaṃ dārupātram | etāny adhvaryuḥ saṃpādya tata ūrdhvaṃ yad yadaitad etaṃ rājānam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādīni dvedhā vibhajet | tatrānyatamy ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni tu mādhyaṃdinasavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrādicamasān daṣasaṃkhyākān unnayeyuḥ | tat tadānīṃ yajamānasya rājñaṣ camasān unnayet | abhishutena nyagrodhāvarodhādinā pūrayet | tasmin pūrite camase 'lpaṃ darbhadvayam prakshipya tayor madhye prathamaprakshiptaṃ darbhaṃ vashaṭkṛite vashaṭkāre kṛite sati dadhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakshipet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā dadhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ prakshipet |

5. pratyabhimarṣaḥ | anena mantreṇātmanaḥ svakīyahṛidayasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnināmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptāḥ |

Pañcika VIII.

1.

1. athātaḥ | atha rājño bhakshaviṣeshakathanānantaraṃ yataḥ stutaṣastrayor viṣesho jijñāsitaḥ | ataḥ kāraṇāt tayor eva viṣesha ucyata iti ṣeshaḥ || taṃ viṣeshaṃ vaktum ādau viṣesharahitam aṃṣaṃ darṣayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanaṃ yac ca tṛitīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva prayoktavyam | na tu tayoḥ kaṣcid viṣesho 'sti | aikāhike ye ubhe prātaḥsavanatṛitīyasavane sta, ete eva ṣānte sukhakare klṛipte svabhyaste pratishṭhite sampanne | atas tayoḥ prakṛitivad anushṭhānaṃ ṣāntyai sukhārthaṃ klṛiptyai svabhyāsārtham pratishṭhityai sampattyartham apracyutyai vināṣarāhityartham bhavati || yathā prātaḥsavanatṛitīyasavanayoḥ prākṛitād viṣesho nāsti, tathā mādhyaṃdinasavane 'pi marutvatīyam aikāhikaṃ, hotrakaṣastrāṇi caikāhikāni | stotre tu viṣesho 'sti | tam imaṃ darṣayati |

3. uktaḥ | bṛihad rathaṃtaraṃ cety ubhayavidhaṃ sāma yasminn abhijidādau, so 'yam ubhayasāmā | bṛihatsāma pṛishṭhaṃ stotraṃ yasminn abhijidādau, so 'yam bṛihatpṛishṭhaḥ | tādṛiṣasyo-

bhayasāmno bṛihatpṛishṭhasyābhijidāder yo mādhyaṃdinaḥ pavamāna uktaḥ, sa evātra rājayajñe mādhyaṃdinaḥ pavamāno drashṭavyaḥ | na cobhayasāmatvam bṛihatpṛishṭatvaṃ cobhayaṃ vyāhatam iti çaṅkanīyam | mādhyaṃdinapavamānastotre rathaṃtarasāma pṛishṭhastotre bṛihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | abhe hity anenaivam eva vyavasthā spashṭīkriyate | yady api marutvatīyaçastrāvayavāḥ pratipadādayaḥ prākṛitā eva, tathāpi tadanuvādenātra praçaṅsā kriyate || tatra pratipadanucarau darçayati |

4. ā tvā | ā tvā ratham iti yas tṛicaḥ, so 'yam marutvatīyaçastrasya pratipat | tasmiṅs tṛice rathaṃtaraṃ sāmodgātṛibhir gīyate | tasmād iyam pratipad rāthaṃtarī | idaṃ vaso sutam ity ayaṃ tṛico 'nucaraḥ | chandodevatādinā pūrveṇa samānatvāt | rathaṃtarasāmādhārasya pūrvasya tṛicasyānusāritvād asyāpi rāthaṃtaratvam || ukthaṃ çastram | tac ca dvividham | pavamānokthaṃ grahokthaṃ ca | ato 'tra pavamānokthaṃ iti viçeshyate | asmiṅç ca mādhyaṃdinapavamānastotre sāmagā rathaṃtaraṃ sāma kurvanti, pṛishṭhastotraṃ tu bṛihatsāmopetaṃ kurvanti | tad etad ubhayaṃ savivadhatāyai sampadyate | ubhayataḥ çikyadvayena jalakumbhadvayaṃ voḍhuṃ yaḥ kāshṭhaviçeshaḥ purushāṇām aṅse sthīyate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyaṃdinasavanaprayogasya vivadhasadṛiçatvād vivadhena saha vartata iti savivadhatvam | yad idaṃ rathaṃtarasāma mādhyaṃdinapavamāne stutaṃ, tad idam ābhyām ā tvā ratham idaṃ vaso sutam ity etābhyām pratipadanucarābhyām anuçaṅsati || brahmānnapṛithivīrūpatvena rathaṃtaram praçaṅsati |

5. atho brahma | yad rathaṃtaraṃ sāma tad brāhmaṇajātisvarūpaṃ | ubhayoḥ prajāpatimukhajatvāt | tathā bṛihatsāma kshatriyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bṛihatsāmasādhyāt pṛishṭhastotrāt pūrvaṃ rathaṃtarasāmasādhyasya pavamānastotrasyānushṭhāne 'yam abhiprāyaḥ | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāshṭrasya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram avyathyam asad bhaved ity abhiprāyaḥ | kiṃcānnahetutvād rathaṃtaraṃ sāmānnātmakam | tat tena rathaṃtaraprayogeṇāsmai rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kiṃca yad rathaṃtaraṃ sāma seyam pṛithivī, bhūmisvarūpam eva | iyaṃ ca bhūmiḥ prāṇinām pratishṭhādhāraḥ | tat tena rathaṃtaraprayogeṇāsmai yajamānāya rājñe pratishṭhām eva kalpayati || indra nedīya ed ihīty, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praçaṅsati |

6. samānaḥ | Indro nitarām āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedaṃ vyākhyānaṃ avibhakta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnāṃ rūpaṃ iti çeshaḥ | ahaḥprayoganishpādakatvāt tadrūpatvam | yaḥ pragātha udvān uccha-

ṅdayukto brāhmaṇaspatya brahmaṇaspatidevatākaṣ ca | ut tishṭha brahmaṇas pata iti ṣrutatvāt | so 'pi ṣaṅsaniyaḥ | kiṃcāsau pragātha ubhayasāmno rūpam | hi yasmād ubhe bṛihadrathaṃtare sāmani tasmin pragāthe sāmagair adhīyete || dhāyyānām ṛicām prakṛitau vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti | tāṣ cāharviṣeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikaḥ | pra va indrāya bṛihata ity asya marutvatīyapragāthasya prakṛitivikṛityor ekatvaṃ darṣayati |

2.

1. marutvatīyaṣastre nividdhānīyaṃ sūktam praṣaṅsati | janishṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhītyādikas tṛico nishkevalyaṣastrasya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpaḥ | tena ca sāmnā pṛishṭhastotrasya nishpādyatvāt pṛishṭhasvarūpaṣ ca bhavati |

3. abhi tvā | abhi tvā ṣūrety esha tṛico nishkevalyaṣastrasyānurūpaḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthav ṛigdvayātmakau, tathāpi pragrathanena tṛicatvaṃ sampādanīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaṣastre nividdhānīyaṃ sūktaṃ darṣayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam | bṛihatsāmāpi tathā bhāradvājam | tādṛiṣabṛihadyogād ayaṃ kratur ārsheyeṇa saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaṣabdena keṣayukto mūrdhopalakshyate | salomā saṣiraskaḥ | sampūrṇa ity arthaḥ | bhāradvājamunidṛishṭasya bṛihataḥ sampūrṇatvād bhāradvājamunisambandhe sati krator api sampūrṇatvaṃ drashṭavyam || idānīm bṛihadrathaṃtarasāmopetaprakṛitakratusambandham upajīvyaikasāmake 'pi kshatriyayajñe pṛishṭhastotrasya bṛihatsāmasādhyatvaṃ vidhatte |

5. esha ha vāva | yaḥ kratur dvisāmako bṛihatpṛishṭhopeta, esha eva kshatriyayajñaḥ samṛiddhaḥ sampūrṇaḥ | yasmād evaṃ tasmād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pṛishṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anushṭhānaṃ samṛiddhaṃ sampūrṇam bhavati |

4.

1. mādhyaṃdinasavane hotuḥ ṣastraviṣesham abhidhāya hotrakāṇāṃ viṣeshābhāvaṃ darṣayati |

aikāhikāḥ | maitrāvaruṇabrāhmaṇācchaṅsyachāvākāṇāṃ yāḥ kriyās tā hotrāḥ | tāç caikāhikā ekāhe prakṛitirūpe vihitā evātra vikṛitirūpeṇa kshatriyayajñe kartavyāḥ | etāç ca hotrāḥ çāntatvādiguṇakāḥ | çāntādiçabdārthāḥ pūrvavad vyākhyeyāḥ | etāç caikāhikā hotrāḥ sarvarūpāḥ sarvasamṛiddhāç ca bhavanti | tattadvikṛitishu hotrakāṇāṃ ye viçeshā uktās, tadrūpatvaṃ sarvarūpatvam | tatphalasamṛiddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrābhishṭavanena kshatriyapratipādanasāmarthyāt sampadyate | ataḥ sarvarūpatāyai sarvalokaprāptyarthaṃ tatra ca sarvabhogasamṛiddhyartham uktā hotrakāḥ sampadyante | tataḥ kshatriyāḥ purushāḥ sarvarūpābhiḥ sarvasamṛiddhābhir aikāhikābhir hotrābhiḥ sarvān kāmān avāpnavāmety abhiprāyeṇaihikahotrānushṭhānaṃ kuryuḥ | ekāhāç ca dvividhāḥ: sarvastomasarvapṛishṭhās tadviparītāç ca | pṛishṭhye shaḍahe pratipāditās trivṛitpañcadaçasaptadaçaikaviṅçatriṇavatrayastriṅçarūpāḥ shaṭsaṃkhyākāḥ sarvastomāḥ | tasminn eva pṛishṭhyashaḍahe rathaṃtarabṛihadvairūpavairājaçākvararaivatāni shaṭsaṃkhyākāni sarvapṛishṭhāni | taiḥ sarvaiḥ stomaiḥ sarvaiḥ pṛishṭhaiç ca yuktebhya ekāhebhyo vyatiriktāḥ katipayastomapṛishṭhayuktā ekāhā asarvastomā asarvapṛishṭhāç ca | yasmād aikāhikā hotrāḥ pūrvoktarītyā praçastās, tasmād yatra kvacāsarvastomā asarvapṛishṭhāç caikāhā anushṭhīyante tatra sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtano viçeshaḥ kaçcid asti | tat tādṛiçaṃ karma samṛiddham phalena sampūrṇam || atha kshatriyayajñasya saṃsthāviçesho nirṇetavyaḥ | tadartham ādau keshāṃcit paksham upanyasyati |

2. ukthyaḥ | ayaṃ kshatriyajña ukthyasaṃstha eva, sarveshv api stotreshu pañcadaçastoma eva syād ity evam eke brahmavādina āhuḥ |

3. tasmāt | tasmād evam pañcadaçastotraçastratvāt tadukthyaḥ sa kshatriyayajña ukthyasaṃsthaḥ pañcadaçastomayuktaḥ syād ity evaṃ kecid āhuḥ || atha svapaksham āha |

4. jyotishṭomaḥ | yo 'yaṃ kshatriyāṇāṃ jyotishṭomaḥ so 'gnishṭomasaṃstha eva syāt || tasminn agnishṭome ye trivṛidādayaç catvāraḥ stomās, tān brāhmaṇādivarṇacatushṭayarūpeṇa tejaādiguṇacatushṭayarūpeṇa ca praçaṅsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya utpattisāmyāt trivṛidādistomānām brāhmaṇādivarṇacatushṭayarūpatvaṃ | tatra brāhmaṇapūrvakaṃ rāshṭram madhyam ugram avyathanīyaṃ cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaçau krameṇānushṭheyau | saptadaçaikaviṅçayor anushṭhānena vaiçyaçūdrau varṇau kshatriyasyānugāminau kurvanti |

5.

1. athātaḥ | atha kratusamāptyanantaraṃ yataḥ kshatriyo 'bhishekam arhaty, ataḥ kāraṇāt punarabhishekasyaiva, vidhir ucyata iti çeshaḥ | rājñaḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya māhendragrahāya prastute sāmny abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dīkshate dīkshām prāpnoti | asya purushasya kshatraṃ sarveshām prāṇināṃ kshatāt trāṇaṃ sūyate | pravartate | tasmāt sa kshatriyo yadāvabhṛitād udetya, avabhṛitākhyaṃ karma samāptaṃ kṛitvā, tato 'nūbandhyākhyayā kayācit paçusthānīyeshṭyā yāgaṃ kṛitvā, paçcād udavasyaty udavasānīyākhyayeshṭyā karmāvasānaṃ karoti | atha tadānīm enaṃ kshatriyam udavasānīyeshṭau samāptāyām punar api karmāṅgatvenartvijo 'bhishiñceyuḥ |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ saṃbhārāḥ sampādanīyā dravyaviçeshāḥ purastād evopakḷipta abhishekakālāt prāg eva sampāditā bhaveyuḥ | ke vastuviçeshāḥ sampādanīyāḥ | te 'bhidhīyante | udumbarakāshṭhanirmitā kācid āsandī | tasyai tasyā āsandyāç catvāraḥ pādāḥ prādeçaparimitāḥ | teshām pādānāṃ çirasy uparibhāge 'vasthitāni çīrshaṇyāni | anvak tiryag avasthitāni kāshṭhāny anūcyāni | tāni çīrshaṇyānūcyāny aratniparimitāni | prādeçadvayam aratniḥ | vividhaṃ vayanaṃ rajjūnām otaprotarūpeṇa saṃyojanam vivayanam | tac ca mauñjam muñjatṛiṇanirmitam | īdṛiçyā āsandyā upary āstaraṇaṃ vyāghracarma | dadhyādiprakshepārthaḥ prauḍha udumbarakāshṭhanirmitaç camasaḥ | tathā kācit sūkshmodumbaraçākhā | tasminn etasminn audumbare camase vakshyamāṇadadhyādidravyāṇy ashṭātayāni | atra dvitayatritayādivat saṃkhyāyā avayave tayab iti sūtreṇa tayappratyayaḥ | ashṭasaṃkhyākā avayavā yeshāṃ dadhyādīnāṃ tāny ashṭātayāni | dīrghaç chāndasaḥ | tāni ca nishutāni nitarāṃ sutāni prakshiptāni bhavanti | camase prakshepyāṇy ashṭa dravyāṇi kānīti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarshabhavā ātapavarshyāḥ | tadṛiçya āpaç caturthaṃ dravyam | çashpāṇi çyāmatṛiṇāni pañcamaṃ dravyam | tokmāny aṅkurāṇi shashṭhaṃ dravyam | surā dūrveti dravyadvayam prasiddham || sampāditāyā āsandyāḥ pratishṭhāpanaṃ vidhatte |

4. tad yaisha | purā vediparigrahārthaṃ sphyena rekhātrayaṃ kṛitam | dakshiṇā pratīcy udīcī ca | tatra devayajanadeçe yaishā vedeḥ sambandhinī dakshiṇā sphyavartaniḥ sphyasya rekhā bhavati, tatra tasyāṃ rekhāyām etām āsandīm prācīm prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāṇy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diçi grīvā yasya carmaṇas tat prācīnagrīvam | tādṛiçena vyāghracarmaṇā tām āsandīm āstṛiṇīyāt |

2. tām paçcāt | pratishṭhāpitāyā āsandyāḥ paçcādbhāge yajamānaḥ prāṅ upaviçya dakshiṇaṃ yaj jānv asti tad asya bhūmispṛishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛitvā vāmaṃ jānūrdhvamukham evāvasthāpyobhābhyām pāṇibhyām āsandīm ālabhya spṛishṭvā vakshyamāṇamantreṇābhimantrayet |

3. Agnish ṭvā | he āsandi tvāṃ gāyatryā sayuk sahito 'gnir ārohatu | ushṇihā chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇendraviçvedevā anushṭubādichandobhiḥ sahitās tvām ārohantu | tān agnyādīn devān anu paçcād aham ārohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deçādhipatyam | sāmrājyaṃ dharmeṇa pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyam aparādhīnatvam | vairājyam itarebhyo bhūpatibhyo vaiçishṭyam | etad uktam aihikam | athāmushmikam ucyate | pārameshṭhyam prajāpatilokaprāptiḥ | tatra rājyam aiçvaryam | māhārājyaṃ tatratyebhya itarebhya ādhikyam | ādhipatyaṃ tān itarān prati svāmitvam | svāvaçyam apāratantryam | ātishṭhatvaṃ cirakālavāsitvam |

6. caturuttaraiḥ | catvāry aksharāṇy ekaikasmāc chandasa uttarāṇy adhikāni yeshu gāyatryādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha çāntivācanānantaram enaṃ kshatriyam udumbaraçākhām antardhāya çirasy udumbaraçākhayā vyavadhānaṃ kṛitvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmanābhedena vyāhṛitir darçayati |

bhūr iti | yo 'bhishektemam evābhishicyamānaṃ kshatriyam praty asāv annam adyān, nīrogo bhaved itīcchet kāmayeta | tam bhūr iti vyāhṛityābhishiñcet | atha yo 'bhishektā putrapautrābhyām purushābhyāṃ sahitam imaṃ kshatriyam praty annam adyād iti kāmayeta | tadānīm bhūr bhuva iti vyāhṛitidvayenābhishiñcet | atha yo 'bhishektā putrapautraprapautrais tribhiḥ purushair yuktam imaṃ kshatriyam icchet, purushatrayaparyantaṃ [1]) jīvitvā sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntararahitaṃ kuryām iti kāmayeta | tadānīm bhūr bhuvaḥ svar iti vyāhṛititrayeṇābhishiñcet |

7. tad dhaike | tad āha tasminn evābhisheke brahmavādinaḥ kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eshā vyāhṛitirūpā sarvāptir vai, sarvaphalasādhanam | ato vyāhṛitibhir abhisheke saty asyābhishicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisarveṇa tadapekshāmātram atikramya kṛitenenāpi mantrajātenābhishecanaṃ kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhipretya taṃ kshatriyam etena devasya tvetyādinā yajushābhishiñcet | na tu vyāhṛitibhir iti teshām pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye 'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyāhṛitibhir nābhishiñcanty, esha kshatriyo yad yasmāt kāraṇād asarveṇa sampūrtirahitena vāco vākyena mantreṇābhishikto bhavati tasmād ayaṃ svocitād āyushaḥ purā praitoḥ praitum martum īçvaraḥ samartho bhavati | tasmād āyuḥkshayahetutvād ayam paksho na yukta iti Jābālāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāñgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaraṃ homa ucyata iti çeshaḥ | ījānād yāgaṃ kṛitavataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny apagatāni bhavanti | tāni nirdiçyante | brahmakshatre etasya samīpe vartamānaṃ jātidvayam | ūrk kshīrādirasaḥ | annādyam odanādikaṃ tad etad ubhayam | apām oshadhīnāṃ rasaḥ sāraḥ | apāṃ rasaḥ kshīrādi | oshadhīnāṃ raso 'nnādyam | brahmavarcasaṃ çrutādhyayanasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasamṛiddhiḥ | prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atyantam apekshitatvāt | eteshāṃ vyutkrāntau kshatriyasya svarūpahānir eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder, oshadhīnām annakāraṇānāṃ vrīhiyavādīnāṃ kshatram pratishṭhā, kshatriya āçrayaḥ[1]) | tasmād ukto vyatikramaḥ kshatriyasya na yuktaḥ | tat tathā sati yady amū buddhistho āhutī abhishiktasya kshatriyasya parastāj juhuyāt | tat tadānīm asminn abhishikte brāhmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikaṃ ca sarvam avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety āhutidvayam (7, 22) juhuyād iti tātparyārthaḥ |

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1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite stehen.

9.

1. atha | athābhishekapānānantaram bhumāv udombaraçākhām avasthāpya, tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upavishṭaḥ prathamataḥ pādau bhūmāv avasthāpya pratyavarohasādhanabhūtam mantram paṭhet |

5. etena | pratyavaruhyeti dīrghaç chāndasaḥ | pūrvoktena pratyavarohamantreṇa pratyavaruhya bhūmāv upasthām āsanaviçesham kṛitvā prāñmukha āsīno namaskāramantraṃ triḥ paṭhitvā varam ityādimantreṇa vācaṃ visṛijet | vāgvisargo laukikavyavahāraḥ | jitir jayamātram | abhitaḥ sarveshu deçeshu jitir abhijitiḥ | prabaladurbalaçatrūṇāṃ tāratamyena vividho jayo vijitiḥ | punaḥçatrutvarāhityāya samyag jayaḥ saṃjitiḥ | etatsiddhyartham brāhmaṇāya varaṃ gāṃ dadāmi |

7. atha yat | varam ityādimantreṇa vācaṃ visṛijata iti yad asti, tasmin mantrasvarūpe dadāmīti yad āha | etad eva vāksambandhi jitaṃ jayaḥ | yad eva vāco jitam asti | pūjartho jitām iti dīrghaḥ | tad vāgjayarūpam me madiyam idaṃ karmānushṭhānam anu 'çritya saṃtishṭhātai | samāptam bhavatu | samyag avatishṭhatām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kāshṭha tvaṃ samid asi | samindhanasādhanam asi | inkhatidhātor loṇmadhyamaikavacanam eṅkshveti | sa ca gatyarthaḥ | uçabdo 'narthakaḥ | indriyapāṭavena çarīrasāmarthyena ca sam v eṅkshva | saṃyojaya | Dafür wird sam meṅkshva, d. i. sam mentava zu lesen sein. iṅkshva für intava, wie avāksam für avātsam |

11. ādhāya | samidham prakshipya prāñmukha udañmukho vā padatrayam abhita utkrāmet | yadvā | prāñ udaññ ity antarālavartinīm aiçānīṃ diçam abhilakshyotkrāmet |

12. kḷiptiḥ | digviçesham abhilakshya kriyamāṇa he padotkramaṇa, tvaṃ diçāṃ kḷiptiḥ kalpanaṃ svādhīnatvasampādakam asi | ato mayi devārthaṃ kalpata | kalpanasāmarthyaṃ kuru | bahuvacanaṃ chāndasam | Zu lesen ist: kḷiptir asi diçāṃ, diço me kalpantām.

10.

4. abhīvartena | abhīvartenetyādinā sūktenainaṃ jayārthinam uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enaṃ sūktatrayeṇānvīksheta | āçuḥ çiçāna ity apratirathaṃ sūktaṃ | çāsa itthetī çāsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. etya gṛihān | gṛihān praty āgatya yo 'yaṃ gṛihyo gṛihe vartamāna aupāsano 'gnis, tasya paçcādbhāga upavishṭayāsīnayānvārabdhāyopaspṛishṭavate kshatriyāya tādṛiçasya kshatriyasyānārtyādisi-

ddhyārtham ṛitvig adhvaryur antataḥ sarvaprayogānte kaṅsena kāṅsyapātreṇa caturgṛihītāṣ caturvāraṃ svikṛitā aindrīr indradevatākā vakshyamāṇais tribhir mantrais tisra ājyāhutīḥ prapadaṃ yathā bhavati tathā juhuyāt | prapadaṃ prakṛishṭam[1]) padam | tathā cāhuḥ | pāda yasyās tu yāvanto yāvadaksharasammitāḥ | ṛicy adhyayanam eteshām prapadaṃ tad vidur budhā iti | Zu 8, 11, 1: prakshiptam padajātaṃ yasminn uccāraṇe tad uccāraṇam prapadam |

12.

3. ṣīrshaṇye | āsandyāṃ ṣayānasyendrasya ṣirodeṣastham phalakaṃ ṣīrshaṇyam | tac ca pādadeṣāvasthitasya phalakasyāpy upalakshaṇam | ata eva ṣīrshaṇye iti dvivacanam ucyate | anūcye pārṣvadvayavartinī phalake | ṛigrūpā ye mantrāḥ santi, tān prācīnātānān prākpratyagāyatatvena vistāritān dīrghatantuviṣeshān akurvan | gīyamānāni sāmāni tiraṣcīnavāyāṅs tiryaktvena vayanahetūn rajjuviṣeshān akurvan | yajūṅshy atīkāṣān rajjvantarālachidraviṣeshān akurvan | yad yaṣaḥ kīrtidevatārūpaṃ tad āsandyā upary āstaraṇam | yā tu ṣrīḥ sampadabhimāninī devatā tām upabarhaṇaṃ ṣirasa upadhānam akurvan |

5. tam etasyām | etasyāṃ vedamayyām āsandyām āsīnaṃ tam Indram prati viṣve sarve devāḥ parasparam idam abruvan | yathā loke vandino guṇakathanena rājñaḥ kīrtiṃ kurvanti | evam atrāpi guṇakīrtanam abhyutkroṣanam | tena rahito 'nabhyutkrushṭa Indro vīryaṃ kartuṃ naivārhati | kīrtim antareṇa pareshām bhītyanudayāt | tasmād abhita enam Indram abhyutkroṣāma, udghoshayāmeti vicārya tathaivāṅgīkṛitya tam Indraṃ sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram prācyāṃ diṣy avasthitā Vasavo devā ekatriṅṣatsv ahassu pūrvoktair mantrair abhyashiñcan | An 31 Tage ist nicht zu denken, aber ebensowenig ist die Uebertragung mit "während sechs mit dem pañcaviṅṣastoma geleierten Tagen" zu rechtfertigen. Der pañcaviṅṣa stoma kommt beim mahāvrata, nicht beim rājasūya vor. Ich vermuthe, es sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyī | deṣataḥ kālataḥ sarvavyāpī syāt | antāt samudratīraparyantaṃ sārvabhaumatvaṃ deṣavyāptiḥ | ā parārdhāt | parārdhaṣabdābhidheyakālasaṃkhyāparyantaṃ sārvāyushatvaṃ kāla-

1) Vielleicht prakshiptam.

vyāptiḥ | evaṃvidho bhutvā samudraparyantāyāḥ pṛithivyā eka eva rājāstv ity anayechayācāryo mahābhishekeṇa tam abhishiñcet |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakās tokmakṛitāny aṅkuranirmitāny oshadhidravyaṇi caturvidhāni sampādayata | sūkshmabījarūpā vrīhayaḥ prauḍhabījarūpā mahāvrīhayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṃkhyā sahasranishkaparimitety arthaḥ | catushpācchabdena gavādikam abhidhīyate |

21.

3. Āsandīvati | Āsandīvān iti deçaviçeshasya nāmadheyam | tasmin deçe Janamejayo devebhyo devārthaṃ yāgayogyam açvam babandha | kīdṛiçam açvam | dhānyādaṃ dhānyam evātti | rukmiṇam | rukmaçabdena lalāṭagataṃ çvetalāñchanam upalakshyate | tadyuktam | haritavarṇā srag yasyāsau haritasrak | pushpamāleva haritavarṇo dehaṃ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam aṅganāmako rājoktaḥ, so 'yam alopāṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṃ yāgaṃ kurvāṇe sati tam praty evam uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā maharshaya udamayanāmakam aṅgarājapurohitaṃ yābhir gobhir dakshiṇārūpābhir ayājayan | tā gāvo vakshyanta iti çeshaḥ | badvam iti çatakoṭisaṃkhyāyā nāmadheyam | badvānāṃ çatakoṭisaṃkhyānāṃ gavāṃ madhye pratidinaṃ dve-dve sahasre madhyato madhyaṃdinasavane 'triputra Udamayo dattavān |

5. ashṭāçītisahasrāṇi | Vairocano Virocanasya putro 'ṅganāmako rājā svakīyapurohita udamayanāmake yajamāne yāgaṃ kurvāṇe svayam āgatyāshṭāçītisahasrasaṃkhyān açvāñ chvetavarṇān prashṭin pṛishṭhavāhanayogyavayaskān niçcitya svakīyāçvabandhanasthānān niḥsārya prāyacchat | dattavān |

6. deçād-deçāt | deçād-deçād digvijayakāle tattaddeçaviçeshāt samoḍhānāṃ samyag ā samantād ūḍhānām ānītānām āḍhyaduhitṛiṇām[1])

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputriṇāṃ sarvāsāṃ daṣasahasrāṇy Ātreyo 'ṅgarājapurohito dattavān | tāṣ ca duhitaro nishkakaṇṭhyṇ ābharaṇopetakaṇṭhayuktāḥ |

7. daṣa | aṅgarājasya purohito brāhmaṇa Ātreyo 'vacatnukanāmake deṣe gajasahasrāṇi daṣasaṃkhyākāni dattvā dānena ṣrāntaḥ san 'pāṃikuṭān paricārakān praipsat | preshitavān | he paricārakā yūyaṃ dattety evam uktavān ity arthaḥ |

8. ṣatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaṣabdenātra gajā vivakshitāḥ | mṛigavad iti bāhulyavivakshayā mṛigaṣabdaḥ | te ca gajā hiraṇyena parivṛitāḥ sarvābharaṇayuktāḥ, ṣarīrapushṭyā varṇotkarsheṇāpy atyantaṃ kṛishṇāḥ pratibhāsante | ṣuklābhyāṃ dantābhyāṃ yuktāḥ | tādṛiṣān gajān mashṇāranāmake deṣe Bharato rājā dattavān | ṣatam ityādinā tatsaṃkhyocyate | badvaṃ vṛindam ity etau paryāyau | vṛindaṣabdaṣ ca ṣatakoṭivācitvena gaṇitagranthakārair darṣitaḥ | ekaṃ daṣa ca ṣataṃ ca sahasraṃ cāyutaniyute tathā | prayutakoṭyarbudaṃ vṛindaṃ sthānaṃ sthānād daṣaguṇaṃ syād iti | tāni ca ṣatakoṭirūpāṇi badvāni saptādhikaṣatasaṃkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ṣ. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriṇī krodharūpā ṣaktir manir ity ucyate | yathāgner jvālā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamanyupeto vaiṣvānaranāmāgnināmānaḥ |

25.

2. ayuvamāri | yasya rājña evaṃ vidvān vedaṣāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāshṭragopo rājyaparipālanakshamaḥ purohito bhavati | īdṛiṣasyāryasya rājño rāshṭraṃ ayuvaṃ kadācid api pṛithagbhāvarahitam bhavati | rāshṭram asthiraṃ na bhavatīty arthaḥ | athavāsya rāshṭram ayuvamāri yuvamaraṇarahitam bhavatīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. puradhāyai | paurohityārtham |

4. atha rājñaḥ purohitavaraṇamantram āha |

bhūr bhuvaḥ | bhūr bhuvaḥ svar iti çabdair lokatrayābhimāninyo devatā ucyante, praṇavena paramātmā | ete sarve 'nugṛihṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvaṃ tu sa bhūlokarūpo 'si | punar api sa tvaṃ asy amo 'ham ity abhidhānaṃ dārḍhyārtham | tasyaiva vyākhyānaṃ dyaur aham pṛithivī tvam iti | tathā sāmasvarūpo 'ham, ṛiksvarūpas tvam iti | tāv ubhāv āvām iha rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṇç ca saṃvahāvahai | samyag vahanam purādinirvāhaṃ karavāvahai | tvam mama tanūḥ çarīram asi | ato madīyāṃ tanvaṃ çarīram asmād aihikād āmushmikāc ca mahābhayāt pāhi | raksha || anena mantreṇa rājñā kṛito yaḥ purohitas, tasya rājadattavishṭarābhimantraṇam āha | yā oshadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaraṃ yataḥ purohitena saṃpādyaḥ çatrukshayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ parimara etannāmakaḥ karmaviçesho 'bhidhīyata iti çeshaḥ | brahmaçabdenātra vāyur vivakshitaḥ | ayaṃ vai brahma yo 'yam pavata iti vakshyamāṇatvāt | tasya vāyoḥ parito vidyudādīnām maraṇaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviçeshasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaraṃ yadā manasā bhāvayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikshu dvesham kurvantaḥ çatravo mriyante | idānīm enaṃ dvishanto jātyā çatravaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanaṃ sampādanīyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviçati | tad etat Taittirīyaiḥ samāmnātam | agniṃ vā ādityaḥ sāyam praviçati, tasmād agnir dūrān naktaṃ dadṛiçe, ubhe hi tejasī sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvāti | udvān agnir udvānam upaçamanam prāpnuvan agnir vāyum anupraviçati | vāyor bāhulye dīpavināçadarçanāt |

Wortverzeichniss.

Kapitelanfänge.

2. Verzeichniss der erwähnten Verse.

a) Aus der Ṛiksaṃhitā [1]).

1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

apsv agne (7, 7) 8, 43, 9
abhi tashṭeva (6, 18. 20) 3, 38, 1
abhi tyam mesham (5, 17) 1, 51, 1
abhi tvā deva savitar (1, 16. 22. 5, 17. 7, 16) 1, 24, 3
abhi tvā pūrvapītaye (4. 29. 5, 18) 8, 3, 7
abhi tvā vṛishabhā (8, 20) 8, 45, 22
abhi tvā çūra (4, 10. 29. 5. 1. 7. 16. 18. 20. 8, 2) 7, 32, 22
abhīvartena havishā (8, 10) 10, 174, 1
abhūd ushā ruçatpaçur (2, 18) 5, 75, 9
abhūr eko (5, 18) 6, 31, 1
amūr yā upa (2, 20) 1, 23, 17
ameva naḥ (6, 12) 2, 36, 3
ambayo yanty (2, 20) 1, 23, 16
ambitame (5, 4) 2, 41, 1
ayaṃ venaç (1, 20. 3, 30) 10, 123, 1
ayaṃ soma indra tubhyaṃ sunva ā tu (5, 20) 7, 29, 1
ayaṃ ha yena (5, 12) 8, 76, 4
ayaṃ jāyata (5, 12) 1, 128, 1
ayaṃ te astu (4, 3) 3, 44, 1
ayaṃ devāya (5, 17) 1, 20, 1
ayam agnir urushyaty (1, 28) 10, 176, 4
ayam iha (1, 18) 4, 7, 1
ayam u shya pra (1, 28) 10, 176, 3
arā ived (7, 9) 5, 58, 5
arūrucad (1, 21) 9, 83, 3
arcata prārcata (4, 4) 8, 69, 8
arvāṅ ehi (6, 11) 1, 104, 9
ava drapso (6, 36) 8, 96, 13
avar maha (5, 12) 1, 133, 6
avitāsi sunvato (5, 6) 8, 36, 1
açvinā vartir (7, 9) 1, 92, 16
açvinā vāyunā (4, 11) 3, 58, 7
açvināv eha gachataṃ nāsatyā mā vi venatam | haṅsāv iva (5. 1) 5, 78, 1
asāvi devaṃ (6, 11) 7, 21
astabhnād dyām (1, 30) 8, 42, 1
astu çraushaṭ (5, 12) 1, 139, 1
asmā id u pra tavase (6, 18) 1, 61, 1
asya pibatam (1, 22) 8, 5, 14
ahaṃ bhuvaṃ vasunaḥ (5, 21) 10, 48, 1
ahaç ca kṛishṇam (5, 15) 6, 9, 1
āgan deva (1; 13) 4, 53, 7
ā gomatā (5, 16. 7, 9) 7, 72, 1
āgniṃ na (5, 4) 10, 21, 1
āgmann āpa (2, 20) 10, 30, 15
ā cikitāna (5, 4) 5, 66, 1
ā jātaṃ (1, 16) 6, 16, 42
ā te pitar (3, 34) 2, 33, 1
ā te suparṇā (7, 9) 1, 79, 2
ātmanvan nabho (1, 22) 9, 74, 4
ā tvā rathaṃ (3, 15. 4, 29. 5, 16. 8, 1) 8, 68, 1
ā tvā vahantu (4, 3. 6, 9) 1, 16, 1
ā dadhikrāḥ (7, 33) 4, 38, 10
ā daçabhir (1, 22) 8, 72, 8
ādityāso aditir (3, 29) 7, 51, 2
ā devānām api (1, 9. 7, 8) 10, 2, 3
ā devo yātu (5, 5) 7, 45, 1
ā dhūrshv asmai (4, 3) 7, 34, 4
ā dhenavaḥ payasā (2, 20) 5, 43, 1
ā na indro dūrād (4, 30) 4, 20, 1
ā nūnam açvinor (1, 22) 8, 9, 7
ā no divo bṛihataḥ (5, 20) 5, 43, 11
ā no deva çavasā (5, 16) 7, 30, 1
ā no niyudbhiḥ (5, 16) 7, 92, 5
ā no yajñaṃ divispṛiçaṃ (5, 6) 8, 101, 9
ā no vāyo (5, 6) 8, 46, 25
ā no viçvābhir ūtibhir açvinā (5, 4) 8, 8, 1
ānyaṃ divo (2, 9) 1, 93, 6
āpūrṇo asya (6, 11) 3, 32, 15
āpo na devīr (2, 20) 1, 83, 2
āpo revatīḥ (2, 16) 10, 30, 12
ā pyāyasva sam etu (1, 13. 7, 33) 1, 91, 16
ā bhāty agnir (1, 21) 5, 76, 1
ā mitre (5, 1) 5, 72, 1
ā yaṃ haste (1, 19) 6, 16, 40
āyaṃ gauḥ (5, 23) 10, 189, 1
ā yātv indro 'vasa (4, 29) 4, 21, 1
ā yāhi vanasā (5, 17) 10, 172, 1
ā yāhy adribhiḥ (5, 1) 5, 40, 1
ā yāhy arvāṅ (6, 19) 3, 43, 1
ā va indraṃ (7, 16) 1, 30, 1
āvarvṛitatīr (2, 20) 10, 30, 10
ā vāṃ ratho niyutvān (5, 12) 1, 135, 4
ā vāyo bhūsha (5, 16) 7, 92, 1
ā viçvadevaṃ (1, 9. 4, 32. 5, 5. 19) 5, 82, 7
ā viçvavāra (5, 20) 7, 70, 1
ā vo vahantu (6, 12) 1, 85, 6
āçuḥ çiçāno (8, 10) 10, 103, 1

b) Aus anderen Quellen.

e) yajus, nivid, praisha u. s. w.

d) gāthā.

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3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramaṇikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

b) Namen von Weisen, Königen u. s. w.

c) Namen von Völkern, Ländern, Flüssen u. s. w.

Aurva 6, 33
Kurukshetra 7, 30
Kurupañcālāḥ 8, 14
Gañgā 8, 23
Parisāraka, ein Ort an der Sarasvatī 2, 19
Puṇḍra, ein Volk 7, 18
Pulinda, ein Volk 3, 18
Mashṇāra, Ortsname 8, 23
Mūtiba, ein Volk 7, 18
Yamunā 8, 23
Vaṣa, ein Volk 8, 14
Vṛitraghna, nach dem Scholiasten der Name eines Ortes 8, 23
Ṣabara ein Volk 7, 18
Sarasvatī 2, 19 [1])

d) Einzelnes.

Chandogāḥ 5, 2
ṣruti, im Sinne von heiliger Schrift 7, 9

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4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

a) Berlin Chambers 45. Saṃvat 1830.
b) — — 62. Jünger als die vorhergehende.
c) — — 77, 78. Saṃvat 1840.
d) India Office Library 1977. Ṣaka 1736.
e) — — — 697. Saṃvat 1852—54.

f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Saṃvat 1820—36.

g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Ṣaka 1747.

h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.

i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgarī-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.

k) Die Editio princeps von Martin Haug. Bombay 1863.

Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

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1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sāyaṇa standen mir folgende Handschriften zu Gebote:

a) India Office 2991. Ṣaka 1771.

b) — — 1836. 1836 a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.

c) India Office 1353. Der achte Adhyāya. Ṣaka 1583.

d) Die oben unter g genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.

e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.

f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.

g) Ein Fragment des ersten Buches, welches von Anfang bis 1. 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.

h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch e. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛitishu abrāhmaṇatvena pratipādito yo sti so yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iṭi Ṣātātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī | tṛitīyo bahuyājyākhyas caturtho 'ṣrautayājakaḥ | pañcamo grāmayājī ca shashṭho brahmabandhuḥ smṛitaḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tāsu pūrvoktāsv ṛikshu padam pādaḥ tasmin pāde proktā Maruto devānāṃ vaiṣyā antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanaṃ niroddhuṃ vā vi vā mathitoḥ viṣesheṇa mathitum ālodayituṃ vināṣayituṃ vā te Marutaḥ īṣvarāḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargaṃ lokaṃ gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sâyaṇa vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvâmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sâyaṇa durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Ṛigveda. Von Schriften citirt er namentlich Âṣvalâyana, Âpastamba, Baudhâyana, die Taittirîyasaṃhitâ und das Taittirîyabrâhmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcikâ gibt er Auszüge aus dem Jaiminîyamâlâvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: atî tu tam arjâtai (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. vy û muñcante 6, 23. nî vîva nardet 6, 32. Im Inlaut: uttaravedînâbhi 1, 28, 23. 29. 33. samâvajjamîbhyâm 3, 27 (neben samâvajjâmibhiḥ). pratyavarûhya 8, 9. parîṣesha 7, 5.

Vor ṛi wird ein â gekürzt: prathama ṛik 3, 35. pita ṛibhun 6, 12. yatha ṛishabham 6, 18. yathaṛishi 2, 4. Kurzes a mit ṛi wird der Regel nach in ar zusammengezogen, so pañcartavaḥ 1, 1. nartuyâjânâm 2, 29. narchet 5, 23. Daneben findet sich asya ṛicam 3, 7. nâma ṛik 3, 23. eva ṛicâ 4, 7. ca ṛishayaḥ 1. 27. 2, 13. Ṣrautâṛishir 7, 1. sarpaṛishiḥ 6, 1. In einer gâthâ (7, 17) bharataṛishabha, obgleich bharatarshabha zu sprechen ist.

au vor einem folgenden Vokal wird gewöhnlich in âv aufgelöst. Ausnahmen davon sind: Aṣvinâ udajayatâm 4, 8. 9. Aṣvinâ ucatuḥ 7, 16. dvâ ubhayoḥ 8, 5. Vergleicht man damit im Aitareyâraṇyaka ashṭâv-âshṭa udyante 1, 3, 5. aindrâgnâ ûrû 1, 5, 1. karṇâ upaṣṛiṇuyât 3, 2, 4. tâ ûnâtiriktau 1, 4, 2. ṇakârashakârâ upâptâu 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden u das v

fortgelassen wird. Diese Regel findet sich in allen anderen Brāhmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in ayākvam 1, 28 (vielleicht mit einem Wortspiele: „die ich früher bei den Gandharven keine Rede war), sam v eñkshva 8, 9.

Befremdlich ist das linguale ṇ in brahmaivāsma etat purogavam akar | ṇa vai 1, 13. 30 und in mahāṇagni 1, 27.

s bleibt vor k in yaṣas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. çithira 3, 31.

Das Geschlecht ist nicht beachtet in: īçvaro hotāram yaço 'rtoḥ (für īçvaram), tad dha tat parān (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātṛivyahā sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īçvaro (für īçvarā) hāsya vitte devā arantoḥ 3, 48.

āpo steht für apaḥ in ātapavarshyā āpo 'bhyāntya 6, 17. tanvaḥ für tanūḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Saṃhitā und Brāhmaṇa mit Ausnahme des Rigveda. So apūtāyai vaco vaditāraḥ 7, 27. abhibhūtyai rūpam 8, 2. gāyatryai ca jagatyai ca 4, 27. ishvai saṃçityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhāyāḥ 3, 14. gāyatryāḥ, jagatyāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svasteḥ 1, 9. vedeḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīriyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṅçe 'han 6, 23. atman, çīrshan, parame vyoman, sāman. Aber auch dvitīye 'hani 4, 31. 32. tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16), analog dem çreshṭhatama in Ts. Th.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastriṅçatyā 6, 32. shaṭtriṅçatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥshashṭiṃ kavacina āsuḥ 3, 48. parṇaçaraḥ shashṭiṣ trīṇi ca çatāny āçritya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smākasti vīraḥ in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat prītaṃ kshatrād

gopāyati. Ebenso steht in Kaushītakibr. 22, 1 tasmād enau prathamau çasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in selteneren Fällen, nur im Kaushītakibrāhmaṇa bemerkt habe. tān tishṭhataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1 [1]). prajanayan 2, 38. anvavayuḥ 6, 14. pratyuttabhnuvan 4, 18. saṃsthāpayan 2, 31. visraṅsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāṇet, abhyapānet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnave 7, 17. nihnavate 1, 26 [2]). nihnavante findet sich auch in Āçvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. īçe (für īshṭe) 7, 16. çere (für çerate) 5, 28, 7. 15. smasi, vidmasi, çriṇotana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyaḥ 6, 27. 32. çocatyaḥ 3, 36. sishāsatyaḥ 4, 17.

Der Potential lautet auf ī statt e, wie vielfach in anderen Brāhmaṇa, in kāmayīta 3, 45 (kāmayeta 3, 33). āhvayīta 4, 7 (āhvayeta 2, 39). vyāhvayīta 5, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt ī in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhīta 2, 1. samagṛibhṇāt 3, 26. nigrabhītṛi 2, 7.

Beachtenswerth ist die Form tāshṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Ṛigveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi çatrūn tāḍhi mit taḍ nichts gemein hat.

Das Perfectum von dhṛi lautet, ebenso wie in Ts. Tb. Aitareyār. Taṇḍya, immer dādhāra, von bhī findet sich 5, 25 bibhāya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht āmantrayām āsa.

Der Conjunctiv ist nicht selten: tishṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikrāmāt 1, 24. vidhyāt 6, 33. ālolobhayishāt 1, 24. pratitishṭhāt 4, 25. apaharāt 5, 30. gachān 2, 12. nirhaṇan 8, 6. çayāsai 2, 2. arjatai 3, 42. saṃgachātai 1, 24. saṃti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in nihnuvate verändern sollen.

shṭhātai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jijyūshita von jīv 7, 20. didāsitha, Perfectum von dā, 8, 21. lipsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'cīkḷipat 1, 29. purā nābhyā apiṣasaḥ 2, 6.

In Verbindung mit īṣvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇākartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭoḥ 3, 18. pratyavahartoḥ 7, 33. hiṅsitoḥ 1, 30. ā ṣarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharaṭi vadham yo 'sya stṛityas tasmai startavai 2, 1. tenedaṃ sarvam etkvai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā (für ṣṛiṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitaḥ paricaranta ait (für āyan) paṣum.

Das Adverb paṣcā findet sich nur vor Vokalen: paṣcāstam 1, 7. paṣcāchāvākaḥ 2, 36. paṣceva 2, 36. 3, 2. paṣcāṅgirasaḥ 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daṣamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: prishṭhata ivāgnīdhraṃ kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhīta 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manushyarāja, befremdlich ist manushyarājñām 8, 26.

Eigenthümliche Constructionen sind: aṣvaḥ ṣveto rūpaṃ kṛitvā 6, 35 [1]. Indro vā etābhir mahān ātmānaṃ niramimīta 5, 7. paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat 2, 6.

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1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpaṃ kṛitvā. Tb. 1, 1, 3, 3 ākhū rūpaṃ kṛitvā.

Tautologisch ist: puro dīpyamānā bhrājamānāḥ 2, 11. asāv imām abhyunnatty abhijighrati 1, 7. dvishantam apabadhate 'dharam pādayati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagāḥ stuvata, āgneyam hotājyam çaṅsati: katham asya pāvamānyo anuçastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 3, 5. āhvayate 'tha nividam dadhāti: brahmaṇy eva tat kshatram anuniyunakti 2, 33. adhīyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. niḥsāna für niḥsyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiñjīyam statt vṛiñjīya 8, 15. niniyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariçrīyete für pariçrīyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgṛiyāt 8, 28. açanayāparītaḥ statt açanāyāparītaḥ oder açanāyayā parītaḥ 7, 15. sāmnahuka für saṃnāhuka 7, 14. iti ha smā ākhyāya für iti ha smāsmā ākhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. krita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hiess vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāraṇyaka 1, 2, 4 und öfter im Ç. P.

c) Vermischte Bemerkungen.

Pañcikā I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvaṃ no Agne 'vamo bhavotī nedishṭho asyā ushaso vyushṭau. Ç. P. 3, 1, 3, 1. apaḥ praṇīyāgnāvaishṇavam ekādaçakapālam puroḍāçaṃ nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvāç caivaitad devatāḥ parigṛihya sarvaṃ ca yajñam parigṛihya dīkshā iti. tasmād āgnāvaishṇava ekādaçakapālaḥ puroḍāço bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaishṇavam ekādaçakapālam puroḷāçaṃ nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaç caiva devānām avarārdhyo yaç ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

gṛihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaçakapālaṃ nir vapati dīkshishyamāṇo. 'gnih sarvā devatā, Vishṇur yajño, devatāç caiva yajñaṃ cārabhate. 'gnir avamo devatānām, Vishṇuḥ paramo. yad āgnāvaishṇavam ekādaçakapālaṃ nirvapati, devatā evobhayataḥ parigṛihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsurāḥ saṃyattā āsan, te devā bibhyato 'gnim prāviçan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ sáṃnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhutayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā ūtayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitaṃ devānām, mastu pitṛīṇāṃ, nishpakvam manushyāṇāṃ. tad vā etat sarvadevatyaṃ yan navanītaṃ. yan navanītenābhyaṅkte, sarvā eva devatāḥ prīṇāti, etc.

3, 9. 10. çuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ pra padayati, manushyaloka evainam pavayitvā pūtaṃ devalokam pra ṇayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṃ. yad dīkshito dīkshitavimitād pravased, yathā yoner garbhaḥ skandati tādṛig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbaṃ vāsaḥ. prorṇute, tasmād garbhāḥ prāvṛitā jāyante |

3, 19. mushṭī | Ts. 6, 1, 4, 3. mushṭī kurute, vācaṃ yachati, yajñasya dhṛityai |

4, 5. tat-tan nādṛityam, das verdient keine Beachtung. Dieses ist in unseren Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ç. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yāska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ saṃvatsarasyeti ca brāhmaṇaṃ hemantaçiçirayoḥ

samāsena = 1, 1. ibid. sapta ca vai çatāni viṅçatiç ca saṃvatsarasyāhorātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir gṛihītaṃ syāt tām manasā dhyāyed vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 3, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasaṃhitāḥ | Ç. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakshaṇavatīm | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrāṅg ity āha | adarçam iti | tat satyam | Ç. P. 1, 3, 1, 27. satyaṃ hi vai cakshus. tasmād yad idānīṃ dvau vivadamānāv eyātām: aham adarçam aham açrausham iti; ya eva brūyād: aham adarçam iti, tasmā eva çrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāyaṇīyena vai devāḥ prāṇam āpnuvann udayanīyenodānaṃ, tatho evaitad yajamānaḥ prāyaṇīyenaiva prāṇam āpnoty udayanīyenodānaṃ. tau vā etau prāṇodānāv eva yat prāyaṇīyodayanīye. tasmād ya eva prāyaṇīyasyartvijas ta udayanīyasya syuḥ, samānau hīmau prāṇodānau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diço na prājānan, te 'nyo 'nyam upādhāvan: tvayā pra jānāma tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravīd: varaṃ vṛiṇai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād ādityaḥ prāyaṇīyo yajñānām āditya udayanīyaḥ. pañca devatā yajati, pañca diço, diçām prajñātyai. atho pañcaksharā paṅktiḥ, pāṅkto yajño, yajñam evāva runddhe. pathyāṃ svastim ayajan, prācīm eva tayā diçam prājānann, Agninā dakshiṇā, Somena pratīcīṃ, Savitrodīcīm, Adityordhvām. pathyāṃ svastiṃ yajati, prācīm eva tayā diçam pra jānāti. pathyāṃ svastim ishṭvāgnīshomau yajati, cakshushī vā ete yajñasya yad Agnīshomau, tābhyām evānu paçyaty. Agnīshomāv ishṭvā Savitāraṃ yajati, savitṛiprasūta evānu paçyati. Savitāram ishṭvāditiṃ yajati | Ç. P. 3, 2, 3, 1 flg. — Kaush. 7, 6. prāyaṇīyena ha vai devāḥ svargaṃ lokam abhiprayāya diço na prajajñus. tān Agnir uvāca: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diçam prajñāsyāmīti. tasmā ajuhavuḥ, sa prācīṃ diçam prājānāt. tasmāt prāñcam Agnim praṇayanti, prāg yajñas tāyate prāñca u evāsminn āsīnā juhvaty, eshā hi tasya dik prajñātā | athābravīt Somo: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diçam prajñāsyāmīti. tasmā ajuhavuḥ, sa dakshiṇāṃ diçam prājānāt. tasmāt somaṃ krītaṃ dakshiṇā parivahanti, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan parivahati, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan paridadhāti, dakshiṇo evainam āsīnā abhishuṇvanty, eshā hi tasya dik prajñātā | athābravīt Savitā: mahyam ekām ājyāhutiṃ juhutāham

ekāṃ diçam prajñāsyāmīti. tasmā ājuhavuḥ, sa pratīcīṃ diçam prājānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyañcam evāhar-ahar yantam paçyanti na prāñcam, eshā hi tasya dik prajñātā | athābravīt pathyā svastir: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diçam prajñāsyāmīti. tasyā ajuhavuḥ, sodīcīṃ diçam prajānād. vāg vai pathyā svastis, tasmād udīcyāṃ diçi prajñātatarā vāg udyata, udañca u eva yanti vācaṃ çikshituṃ, yo vā tata āgachati tasya çuçrūshanta iti ha smāhaishā hi vāco dik prajñātā | athābravīd Aditir: mahyam ekām annasyāhutiṃ juhutāham ekāṃ diçam prajñāsyāmīti. tasyā ajuhavuḥ, sordhvāṃ diçam prājānād. iyaṃ vā Aditis, tasmād asyām ūrdhva oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttishṭhanty, ūrdhvo 'gnir dīpyate, yad asyāṃ kiṃcordhvam eva tad āyattam, eshā hi tasyai dik prajñātā | ibid. 8. pathyāṃ svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviço 'ntarikshabhājanā īçvarā yajamānasya svargaṃ lokaṃ yato yajñavaiçasaṃ kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyaḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviço hiṅsanti | Ts. 6, 1, 5, 3: Aditim ishṭvā mārutīm ṛicam anv āha. Maruto vai devānāṃ viço, devaviçaṃ khalu vai kalpamānam manushyaviçam anu kalpate. yan mārutīm ṛicam anvāha, viçāṃ kḷiptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyaṃ kāryam, anūyājavad aprayājam udayanīyam iti. ime vai prayājā, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyājā. yat prayājān antariyād ātmānam antar iyād, yad anūyājān antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñaḥ parā bhavati, yajñam parābhavantaṃ yajamāno 'nu parā bhavati. prayājavad evānūyājavat prāyaṇīyaṃ kāryam, prayājavad anūyājavad udayanīyaṃ: nātmānam antareti na prajāṃ, na yajñaḥ parābhavati na yajamānaḥ. prāyaṇīyasya nishkāsa udayanīyam abhi nir vapati, saiva sā yajñasya saṃtatir. yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt, parāṅ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyās, tā udayanīyasya yājyāḥ karoty, asminn eva loke prati tishṭhati |

13, 1. somāya krītāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7. 1. triḥ prathamām anv āha trir uttamāṃ, yajñasyaiva tad barsaṃ nahyaty aprasraṅsāya |

14, 1. anyataraḥ | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyaṃ gṛihṇīyād yajñaṃ vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyaṃ kriyate tādṛig eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thātithyaṃ gṛihṇāti yajñasya saṃtatyai | Ç. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya ātithyaṃ kriyate, chandāṅsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhīty āha, kāṇḍe-kāṇḍa evainaṃ kriyamāṇe sam ardhayati. gāyatrīḥ sarvā anv āha, svenaivainaṃ chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daça | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jagatīḥ | Ts. 6, 1, 6, 2. sā paçubhiç ca dīkshayā cāgachāt, tasmāj jagatī chandasām paçavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsurāḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayīm asmin rajatām antarikshaloke hariṇīṃ hādo divi cakrire | Ç. P. 3, 4, 4, 3. devāç ca vā asurāç cobhaye prājāpatyāḥ paspṛidhire. tato 'surā eshu lokeshu puraç cakrire, 'yasmayīm evāsmiñl loke rajatām antarikshe hariṇīṃ divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇaṃ tisraḥ pura āsann, ayasmayy avamātha rajatātha hariṇī. tā devā jetuṃ nāçaknuvan, tā upasadaivājigīshan. tasmād āhur yaç caivaṃ veda yaç ca nopasadā vai mahāpuraṃ jayantīti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ṛitvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āçvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Lāṭyāyana 5, 6, 6. Ç. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsurāḥ saṃyattā āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyāyātishṭhamānāḥ pañcadhā vy akrāman: Agnir Vasubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Bṛihaspatir Viçvair devais. te 'manyantāsurebhya vā idam bhrātṛivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyās tanuvas tāḥ samavadyāmahai, tābhyaḥ sa nir ṛichād yo naḥ prathamo 'nyo 'nyasmai druhyād iti. tasmād yaḥ satānūnaptriṇām prathamo druhyati sa ārtim ārchati |

25, 2. ishum | Ts. 6, 2, 3, 1. ta ishum sam askurvatāgnim anīkaṃ, Somaṃ çalyaṃ, Vishṇuṃ tejanam | Ç. P. 3, 4. 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trīn agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturo 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānaçruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. Ç. P. 4, 1, 5, 15. tad adas tad divākīrtyānām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānām brāhmaṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājānūyājā ijyante, varmaivaitad yajñāya kriyate varma yajamānāya bhrātṛivyābhibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitaṃ vai devā vajraṃ kṛitvā somam aghnan etc.

27, 1. somo vai | Ç. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. taṃ somam āhriyamāṇaṃ gandharvo Viçvāvasuḥ pary amushṇāt. te devā abruvan: strīkāmā vai gandharvā, striyā nish krīṇāmeti. te vācaṃ striyam ekahāyanīṃ kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush 18, 4. Kātyāyana 8, 3, 26. Āçvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcikā II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargaṃ lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargaṃ lokam āyan, tam ṛishayo yūpenaivānu prājñan, tad yūpasya yūpatvaṃ. yad yūpam minoti, suvargasya lokasya prajñātyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvaṃ jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Āditya yato 'jāyata, tato bilva udatishṭhat | Vgl. auch das çrīsūkta 6. Der bilva heisst auch çrīvṛiksha, çrīphala.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāçriṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai saṃsthite some pra sruco 'haran pra yūpaṃ. te 'manyanta: yajñaveçasaṃ vā idaṃ kurma iti. te prastaraṃ srucāṃ nishkrayaṇam apaçyan, svaruṃ yūpasya |

3, 9. sarvābhyaḥ | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weihte fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayatmānam ārabhya carati yo dīkshito. yad agnīshomīyam paçum ālabhata, ātmanishkrayaṇa evāsya sa, tasmāt tasya nāçyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklaṃ ca kṛishṇaṃ cāhorātrayo rūpeṇa, çuklaṃ vātha lohitaṃ vāgnīshomayo rupeṇeti | Ç. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasārangaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paçum ālabhate, vārtraghna evāsya sa, tasmād v āçyam |

4, 1. āprībhiḥ | Kaush. 10, 3. Ç. P. 3, 8, 1, 2.

4, 4. prāṇā vai | Ç. P. 9, 2, 3, 44. prāṇā vai samidhaḥ, prāṇā hy etaṃ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ç. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āçvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ çamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āçāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. shaḍviṅçatir asya vaṅkraya iti. parçava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ç. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguç cāpāpaç cobhau devānāṃ çamitārau |

8, 1. purusham | Ç. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 3. taṃ vai | Ts. 3, 1, 3, 2. yarhi paçum āprītam udañcaṃ nayanti, tarhi tasya paçuçrapaṇaṃ haret |

15, 1. devebhyaḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyāṃ satram āsata. tad dhāpi Kavasho madhye nishasāda. taṃ hema āpodur: dāsyā vai tvam putro 'si, na vayaṃ tvayā saha bhakshayishyāma iti. sa ha kruddhaḥ pradravan Sarasvatīm etena sūktena tushṭāva, taṃ heyam anveyāya. tata u heme nirāgā iva menire, taṃ hānvāṇṛityocur: ṛishe namas te astu, mā no hiṅsīs, tvaṃ vai naḥ çreshṭho 'si yaṃ tveyam anvetīti taṃ ha jñapayāṃ cakrus, tasya ha krodhaṃ vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. avoḥ | Ts. 6, 4, 3, 4.

21, 1. çiro vai | Kaush. 12, 4.

24, 1. havishpanktim | Ts. 6, 5, 11, 4. brahmavādino vadanti: narcā na yajushā panktir āpyate, 'tha kiṃ yajñasya pānktatvam iti. dhānāḥ karambhaḥ parivāpaḥ puroḍāçaḥ payasyā. tena pānktir āpyate, tad yajñasya pānktatvam | Kaush. 13, 2. atha havishpanktyā caranti, paçavo vai havishpanktiḥ, paçūnām evāptyai. tāni vai pañca havīṅshi bhavanti: dadhi dhānāḥ saktavaḥ puroḷāçaḥ payasyeti |

25, 1. devā vai | Ç. P. 4, 1, 3, 11.

26, 1. te vā ete | Kaush. 13, 5.

29, 1. prāṇā vai | Kaush. 13, 9. prāṇā vā ṛituyājās. tad yad ṛituyājaiç caranti, prāṇān eva tad yajamāne dadhati. sa vā ayaṃ tredhā vihitaḥ prāṇaḥ: prāṇo 'pāno vyāna iti. shaḍ ṛituneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra ṛitubhir ity, apānam eva tad yajamāne dadhati. dvir ṛitunety uparishṭād, vyānam eva tad yajamāne dadhati sarvāyutvāyāsmiñl loke 'mṛitatvāyāmushmiṅs. tatha ha yajamānaḥ sarvam āyur asmiñl loka ety, āpnoty amṛitatvam akshitiṃ svarge loke. te vā ete prāṇā eva yad ṛituyājās, tasmād anavānaṃ yajanti prāṇānāṃ saṃtatyai, saṃtatā iva hime prāṇā. nānuvashaṭkurvanti. prāṇā vā ṛituyājāḥ, saṃsthānuvashaṭkāro: net purā kālāt prāṇān saṃsthāpayānīti. yuktā iva hīme prāṇāḥ | Ts. 6, 5, 3, 2. ṛitunā preshyeti shaṭ kṛitva āha, shaḍ vā ṛitava, ṛitūn eva prīṇāty. ṛitubhir iti catuç, catushpada eva paçūn prīṇāty. dviḥ punar ṛitunāha, dvipada eva prīṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. prāṇā vai | Ts. 6, 4, 9, 3. prāṇā vā ete yad dvidevatyāḥ paçava iḍā. yad iḍāṃ pūrvāṃ dvidevatyebhya upahvayeta, paçubhiḥ prāṇān antar dadhīta, pramāyukaḥ syād. dvidevatyān bhakshayitveḍām upa hvayate, prāṇān evātman dhitvā paçūn upa hvayate |

31, 1. tato vai devāḥ | Kaush. 14, 1.

35, 2. prathame pade | Kaush. 14, 2.

36, 1. devāsurāḥ | Ts. 6, 3, 1, 1. devā vai yajñam parājayanta, tam āgnīdhrāt punar apājayan, etad vai yajñasyāparājitaṃ yad āgnīdhraṃ. yad āgnīdhrād dhishṇiyān viharati, yad eva yajñasyāparājitaṃ tata evainam punas tanute |

37, 1. devarathaḥ | Kaush. 14, 4.

Pañcikā III.

5, 1. devapātram | Gopatha 8, 1 nach Aitareya.

6, 1. vajro vai | Gopatha 8, 2 nach Aitareya.

7, 1 trayo vai | Gopatha 8, 3 nach Aitareya.

8, 1. yasyai devatāyai | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devavishaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsya wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitraṃ hatvā parām parāvatam agachad, apārādham iti manyamānas. taṃ devatāḥ praisham aichan. so 'bravīt Prajāpatir: yaḥ prathamo 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuḥ kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vritrāya vajram prajahāra, so 'balīyān manyamāno nāstṛishītīva bibhyan nilayāṃ cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. taṃ devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvaṃ. sa etam māhendram uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stört den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

30, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai svaṃ duhitaram abhi dadhyau divaṃ voshasaṃ vā: mithuny enayā syām iti. tāṃ sam babhūva. tad vai devānām āga āsa: ya itthaṃ svāṃ duhitaram asmākaṃ svasāraṃ karotīti. te ha devā ūcur yo 'yaṃ devaḥ paśunām īshṭe: atisaṃdhaṃ vā ayaṃ carati ya itthaṃ svāṃ duhitaram asmākaṃ svasāraṃ karoti, vidhyemam iti. taṃ Rudro 'bhyāyatya vivyādha |

35, 1. vaiśvānarīyeṇa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyām | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyaṃ ha vai vājī suhito dadhāti |

40, 8. dākshāyaṇayajñāḥ | Ueber diesen und den iḍādadha vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyaṇayajñasya. dakshāyaṇayajñenaishyan phālgunyām paurṇamāsyām prayuṅkte. mukhaṃ vā etat saṃvatsarasya yat phālgunī paurṇamāsī, ta-

smāt tasyām adīkshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshṭvā sarvān kāmān āpa. tad yad dākshāyaṇayajñena yajate sarveshām eva kāmānām āptyai. nāṣaṇe kāmam āpeti somaṃ rājānaṃ candramasam bhakshayāmīti manasā dhyāyann aṣnīyāt. tad asau vai somo rājā vicakshaṇaṣ candramās, tam etam aparapakshaṃ devā abhishuṇvanti. tad yad aparapakshaṃ dākshāyaṇayajñasya vratāni carati, devānām api somapīthe 'sānīty. atha yad upavasathe 'gnīshomīyam ekādaṣakapālam puroḷāṣaṃ nirvapati, ya evāsau somasyopavasathe 'gnīshomīyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindraṃ vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyāyām upavasatha aindrāgnaṃ dvādaṣakapālam puroḷāṣaṃ nirvapaty, aindrāgnaṃ vai sāmatas tṛitīyasavanaṃ, tat tṛitīyasavanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anupravishṭas, tasmād adīkshito dīkshitavrato bhavati ||4|| Ts. 2, 5, 4, 3.

Athāta iḷādadhasyeḷādadhenaishyann etasyām eva paurṇamāsyām prayuṅkte, tasyā uktam brāhmaṇaṃ. sa esha paṣukāmasyānnādyakāmasya yajñas, tena paṣukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dākshāyaṇayajñasya hi samāsaḥ ||5||

44, 1. yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anūtsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishṭomam | Aehnlich das Tāṇḍya 8, 8, 1. devā vā agnishṭomam abhijityokthāni nāṣaknuvann abhijetuṃ. te 'gnim abruvaṅs: tvayā mukhenedaṃ jayāmeti. so 'bravīt: kim me tataḥ syād iti. yat kāmayasa ity abruvan. so 'bravīn: maddevatyāny ukthāni praṇayān iti | tasmād āgneyīshūkthāni praṇayanti | tasmād u gāyatrīshu, gāyatrachandā hy Agniḥ | te 'gnim mukhaṃ kṛitvā sākamaṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaṅs, tasmāt sākamaṣvam | tasmāt sākamaṣvenokthāni praṇayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Varuṇas. taṃ Varuṇo 'nvatishṭhad, Indra āharat, tasmād aindrāvaruṇam anuṣasyate | sa evābravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Bṛihaspatis. tam Bṛihaspatir anvatishṭhad, Indra āharat, tasmād aindrābārhaspatyam anuṣasyate | sa evābravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Vishṇus. taṃ Vishṇur anvatishṭhad, Indra āharat, tasmād aindrāvaishṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcikā IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaşāha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsāṃ gavāṃ şirasy aşraddhayā şriñgāṇi na prāvartanta | notpannānity arthaḥ | Ein Nothbehelf wäre aşraddhayāşriñgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsāṃ daşasu māssu şriñgāṇy ajāyanta. tā abruvann: arātsmottishṭhāmopaşā no 'jñateti. tā udatishṭhan | tāsāṃ tv evābruvann: āsāmahā evemau dvādaşau māsau, saṃvatsaram āpayāmeti. tāsāṃ dvādaşasu māssu şriñgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṃs, tā etās tūparās. tasmāt tāḥ sarvān devādaşa māsaḥ prerate, sarvaṃ hi tā annādyam āpnuvan |

17, 5. Ādityāḥ | Ş. P. 12, 2, 2, 9. athādityāş ca ha vā Añgirasaş cobhaye prājāpatyā aspardhanta: vayam pūrve svargaṃ lokam eshyāmo vayam purva iti. ta Ādityāş caturbhiḥ stomaiş caturbhiḥ prishṭhair laghubhiḥ sāmabhiḥ svargaṃ lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāñgirasaḥ | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ş. P. 12, 2, 3, 1. ākshyanty ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 fg. tasya vai. Vgl Tāṇḍya 4, 5, 8. trayaḥ purastāt trayaḥ parastād bhavanti | devā vā Ādityasya svargal lokād avapādād abibhayus, tam etaiḥ stomaiḥ saptadaşair adṛiñhan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustriñşā bhavanti. varshma vai catustriñşo, varshmaṇaivainaṃ sammimate | tasya parācīnātipādād abibhayus, tam sarvaiḥ stomaiḥ paryārshan, vişvajidabhijidbhyāṃ. vīryaṃ vā etau stomau, vīryeṇaiva tad Ādityam paryṛishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imaṃ vai lokau sahāstāṃ, tau viyantav abrūtāṃ: vivāhaṃ vivahāvahai, saha nāv astv iti | tayor ayam amushmai şyaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai çyaitanaudhase |

Pañcikā V.

3, 1. vāg iti | Ş. P. 6, 3, 1, 43.

6, 5. vāmaṃ hi paçavaḥ | Ts. 5, 3, 8, 1. chandāṅsi vai devānāṃ vāmam paçavo, vāmam eva paçūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1. 9, 4. Manuḥ putrebhyo dāyaṃ vy abhajat, sa Nābhānedishṭham brahmacaryaṃ vasantaṃ nir abhajat. sa āgachat. so 'bravīt: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgirasa ime satram āsate, te suvargaṃ lokaṃ na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargaṃ lokaṃ yanto ya eshām paçavas tāṅs te dāsyantīti. tad ebhyo 'bravīt, te suvargaṃ lokaṃ yanto ya eshām paçava āsan tān asmā adadus. tam paçubhiç carantaṃ yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paçava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īçata, ity abravīd, yad yajñavāstau hīyate mama vai tad iti |

22, 5. çrīr vai | Ts. 7, 3, 1, 1. sa yo vai daçame 'hann avivākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam açnute. 'tha yo vyāha sa hīyate, tasmād daçame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ş. P. 11, 5, 3, 5.

29, 1. Vṛishaçushmaḥ | Kaush. 2, 9. udite hotavyā3m anudita iti mīmāṅsante. sa ya udite juhoti, pravasata evaitan mahate devāyātithyaṃ karoty. atha yo 'nudite juhoti, saṃnihitāyaivaitan mahate devāyātithyaṃ karoti. tasmād anudite hotavyaṃ. tad dhāpi Vṛishaçushmo Vātāvataḥ pūrveshām eko jīrṇiḥ çayāno rātryām evobhe āhutī hūyamāne dṛishṭvovāca: rātryām evobhe āhutī juhvatīti. rātryāṃ hīti. sa hovāca: vaktā smo nvai vayam amuṃ lokam paretya pitṛibhyo, 'tho enan na çraddhātāro, yad v evaitad ubhayedyur agnihotram ahūyatānyedyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagṛihītovāca: rātryām evobhe āhutī juhvatīti. rātryāṃ hīti. sa hovāca: saṃdhau juhuyāt etc.

31, 1. yathā kumārāya | Ş. P. 2, 2, 1, 1.

32, 1. Prajāpatiḥ | Chāndogyopanishad 4, 17. Ş. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grahān | Gopatha 3, 3. 4.

Pañcikā VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau devā yajñam atanvata, tān hārbudaḥ Kādraveyo madhyaṃdina upa-

dāsṛipyovācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tāṃ vo 'haṃ karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, taṃ hopajuhvire. sa etā grāvastotriyā abhirūpā apaçyat: praite vadantu pra vayaṃ vadāmeti pravadatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti; bṛihad vadanti madireṇa mandineti, tatra: vi shū muñcā sushuvusho manīshām iti vimuñcatsu. tā vai caturdaça bhavanti. daça vā aṅgulayaç catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyo bhavanti, jāgatā vai grāvāṇo. 'tha yat trishṭubhā paridadhāti, teno mādhyaṃdine trishṭub upāptā. sa vai tishṭhann abhishṭauti, tishṭhantīva vai grāvāṇaḥ. sa vā ushṇīshy apinaddhāksho 'bhitushṭāva, tasmād vā apy etarhy ushṇīshy eva grāvṇo 'bhishṭauty. atho khalv āhuç: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham apiyāya. sa etāḥ pāvamānīr vishāpavadanīr abhitushṭāva. tad yad pāvamānīr vishāpavadanīr abhishṭauti, yajñasyaiva çāntyai yajamānānāṃ ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛiṇṇavatībhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbhavam | Gopatha 7, 22.

17, 1. yaḥ çvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilaḥ | In Ç. P. 4, 6, 1, 9 heisst dieser Weise Buḍila Āçvatarāçvi.

33, 1. aitaçapralāpam | Kaush. 30, 5. Etaço ha vai munir yajñasyāyur adarçat, sa ha putrān uvāca: putrakā yajñasyāyur adarçam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhābhilalāpa. tasya ha jyeshṭhaḥ putro 'bhisṛipya mukham apijagrāhādṛipad vai naḥ piteti. taṃ hovācāpanasya [1]) dhik tvā jālmāstu, pāpishṭhāṃ te prajāṃ karomi. yad vai me jālma mukhaṃ nāpyagrahīshyaḥ, çatāyushaṃ gām akarishyaṃ sahasrāyusham purusham iti. tasmād Aitaçāyanā Ājāneyāḥ santo Bhṛigūṇām pāpishṭhāḥ, pitrā hi çaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityāḥ | Kaush. 30, 6. ādityāṅgirasīr upasaṃçaṃsaty. Ādityāç ca ha vā Aṅgirasaç cāspardhanta: vayam pūrve svargaṃ lokam eshyāma ity Ādityā, vayam ity Aṅgirasas. te 'ṅgirasa Ādityebhyaḥ prajighyuḥ: çvaḥsutyā no, yājayata na iti. teshāṃ hāgnir dūta āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshāṃ nas tvam eva hotā, sa Bṛihaspatir brahmāyāsya udgātā. Ghora Āṅgiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tān ha pratyācacakshire, tam etābhiḥ ṣiṣikshus, tad eta abhivadanti. te 'svaṃ ṣvetaṃ dakshiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar īyuḥ | Ausführlicher erzählt wird diese Sage in Ṣ. P. 3, 5, 1, 13.

36, 14. udācārya āsīt ist fehlerhaft.

Pañcikā VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaṣcitta wird in Ṣ. P. 12, 4, 1 flg. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasutra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariṣcandraḥ | Die Sage von Ṣunaḥṣepa ist in der Recension des Ṣānkhāyanaṣrautasutra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. ṣaṃ naḥ | Gopatha 8, 6.

Pañcikā VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandīvati | Diese gāthā findet sich auch Ṣ. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aṣvaṃ sārangam.

21, 10. na mā | Ṣ. P. 13, 7, 1, 15. na mā martyaḥ kaṣ cana dātum arhati, Viṣvakarman Bhauvana manda āsitha | upamankshyati syā salilasya madhye, mṛishaisha te saṃgaraḥ Kaṣyapāya |

21, 15. Marutaḥ | Ṣ. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasyāgniḥ kshattā |

23, 5—7. Ṣ. P. 13, 5, 4, 11 flg.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.
1, 7 vor Somam lies 9 statt 5.
1, 10, 1 vor Ta ist 1 ausgelassen.
1, 30, 7 lies rājani statt rājaṇi.
1, 30, 4 lies svena statt sveṇa.
2, 7, 12 lies ṣamitṛibhyaṣ statt ṣamitṛibhyas.
2, 9, 8 das Komma hinter esha zu streichen.

2, 16, 3 lies prātaranuvākaḥ statt prataranuvākaḥ.
2, 18, 3 lies catushpādā statt chatushpādā.
2, 23, 7 lies utpūtaṃ statt utpūtam.
2, 24, 7 lies bhārattvān statt bhārattvan.
2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.
2, 36, 6 lies 'syāchāvākīyāṃ statt 'syāchākīyāṃ.
3, 31, 14 lies evainaṃ statt evainam.
3, 48, 9 lies ṣaṣvad dhāsya statt ṣaṣvaddhāsya.
4, 3, 4 lies esha statt eshā.
4, 4, 11 lies tṛitīyasavanād statt trītīyasavanād.
4, 22 Unterschrift lies ashṭādaṣādhyāye statt ashṭādaṣe 'dhyāye.
6, 18, 1 lies vā tvām statt va tvām.
6, 20, 13 lies 'har-ahaḥ statt ahar-ahaḥ.
6, 24, 11 lies caturtham statt caturthaṃ.
6, 27 zu Schluss lies 15 statt 4.
6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
7, 21, 3 hinter pūrtaṃ ist dāt ausgefallen.
7, 34, 2 lies mā- statt mā.
8, 3, 5 lies kshatrīyayajñaḥ statt kshatriyajñaḥ.
8, 6 Linie 4 vor tām lies 2.
8, 7, 10 lies prajātiḥ, statt prajātiḥ.
8, 12, 4 lies Marutaṣ statt Mārutaṣ.
8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
S. 251 2, 1 lies sa ca statt ca sa.
S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
S. 260 16, 6 lies trīr statt tvīr.
S. 307 6, 3 lies pītavatyaḥ | statt pītavatyaḥ-.
S. 365 25, 4 lies dvividhaṃ statt dvividham.
S. 371 31, 2 lies sambhavata statt ṣambhavata.
S. 378 4, 1 lies sāṃnāyyarūpaṃ statt sāṃnāyarūpaṃ.
S. 385 16, 2 lies āpriṇanam statt āprinaṇam.

Verbesserungen zum Ṛigveda.

I, 42, 5 lies pūshanu. IX, 110, 3 lies ráñhamāṇaḥ. IX, 114, 3 pada lies nánā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sáca sute 8, 97, 8.
tam tṛishva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
mahāñ asi mahisha 3, 46, 2.
mā no asmin maghavan 1, 54, 1.
yad agne divijā 8, 43, 28.
sa vāyum indram 9, 7, 7. Sv. 2, 484.
sa vāvaṣāna iha 3, 51, 8.
stomāsas tvā gaurivīter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyutat 6, 11, 4. — abhivṛitya. — araṃ kshayāya. — asādi vṛito. — ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkṛitir nāma. — uchanti yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indraḥ. — esha suvānaḥ — kṛiṇota dhūmaṃ. — tad vo vājā 4, 36, 8. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish ṭaṃ karmaṇā. — na te sakhā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pīvoannāñ. — pra pūtās. — pra-prā vo. — pra vartaya. — bhadrā te agne. — yat tvā deva. — yat purusheṇa havishā. — yuvam bhujyum bhuramāṇaṃ. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣushmī 9, 18, 7. — sākaṃjānāṃ. — subhagān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sūkta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüsze. Aber verdient habe ich sie nicht. Es war mir allerdings ser schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gā ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter ersterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fürt man das ganze ausz, so heiszt es: 'wer beschäftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wiszen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung[1]) die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen[2]) haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flicht, wird geschädigt, wer fürchtet? [der böse;] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segen über samen und gesinde, über den reichtum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

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[1]) Also dhury ṛitasya.
[2]) Die Priester haben Rachen.



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